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ANNUAL REPORT

OF THE

A.B.C.F.M.

AMERICAN MADURA MISSION.

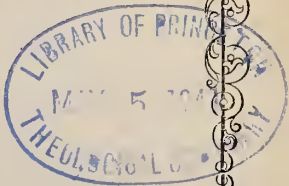
FOR

1884.

MADURA:

PRINTED AT THE LENOX PRESS, PASUMALAI.

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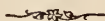
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MADURA:

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SYNOPSIS OF STATIONS.



Madura.

Rev. J. P. Jones, Secretary and Treasurer, Mrs. S. H. Jones.
Rev. H. C. Hazen, Mrs. H. A. Hazen, Mrs. W. B. Capron, Miss E. M. Swift.
East Church, Rev. J. Cornelius; West Church, Rev. S. Mathuranayagam.
Thirteen catechists, thirty-six teachers, ten Bible-women.

Dindigul.

Rev. E. Chester, M.D., Mission Physician, Mrs. S. Chester.
Dindigul, Rev. J. Colton: Pukailaipatti, Rev. A. Clark; Rev. A. Savarimuttu.
Eighteen catechists, fifty-five teachers, one Bible-woman.

Tirumangalam.

Rev. J. E. Tracy, Mrs. F. W. Tracy.
Nineteen catechists, twenty-one teachers, one Bible-woman.

Tirupuvanam.

In charge of, Rev. J. E. Tracy.
Rev. G. Vethanayagam, Seven catechists, eight teachers, one Bible-woman.

Pusumalai.

Rev. G. T. Washburn, Mrs. E. C. Washburn; Rev. J. S. Chandler, Mrs. J. E. Chandler. Seminary Church, Rev. A. Barnes; Rev. W. A. Buckingham.
Two catechists, thirteen teachers.

Periakulam.

Rev. J. T. Noyes, Mrs. M. J. Noyes.
Kambam, Rev. S. Isaac; Kombai, Rev. E. Seymour.
Kottaimedu, Rev. C. Williams; Kodikanal, Rev. A. Pitchaimuttu.
Twenty-five catechists, twenty-five teachers, one Bible-woman.

Mandapasalai.

Rev. W. S. Howland, Mrs. M. L. Howland.
East Karisakulam, Rev. D. Christian; West Karisakulam, Rev. M. Eames.
Sevalpatti, Rev. M. Thomas; Arupukottai, Rev. Samuel Taylor.
Twenty-two catechists, twenty-two teachers, one Bible-woman.

Battalagundu.

Rev. J. E. Chandler, Mrs. C. M. Chandler, Miss G. A. Chandler.
Pommanpatti, Rev. M. Devasagayam.
Thirteen catechists, twenty-three teachers, three Bible-women.

Melur.

Rev. G. H. Gutterson, Mrs. E. W. Gutterson.
Five catechists, seventeen teachers.

Palani.

In charge of, Rev. J. E. Chandler.
Rev. D. Vethamuttu, Nine catechists, eighteen teachers.

Manamadura.

Rev. A. H. Burnell, Mrs. A. S. Burnell.
Ten catechists, nineteen teachers, one Bible-woman.

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MISSIONARY MAP
OF THE
MADURA DISTRICT.

Prepared by the American Madura Mission.

SCALE 8 MILES TO THE INCH

Limits of District
Do of Taluks
Do of Mission Station Districts
Do of the District occupied by the Society for
Propagation of the Gospel
Villages in which there are congregations or
Christians

AREA 10,7000 SQ. MILES
POPULATION 1,856,406.





REPORT
OF THE
American Madura Mission.
1884.

IN December 1834 Mr. Todd wrote to the Secretary of the Board from Madura; "So completely is this immense field unoccupied that the nearest missionary stations are Palamcottah, eighty miles south, and Trichinopoly sixty miles north-east. This field has at no former period been occupied by Protestant missionaries so that these hundreds of thousands might well say, 'No man hath cared for our souls.' Now, as the only spiritual guardians of these immortal beings, is it too much to ask of the American Churches that they should send us one missionary for each of the governmental sub-divisions of this district?"

Fifty years have passed since these words were written. Three Protestant missions now occupy the district. The American Mission still occupies the largest part. The statistics for the first few years are very incomplete. The first printed report was issued in 1842 and was entitled "Statement of schools under the care of the American Mission."

In 1846 there were over one thousand adherents. These have since gone on increasing at an average of nearly three hundred per year.

The communicants admitted on profession of faith have grown to a total of 4898, an average of 91 per year for the fifty years and of 120 for the past forty years.

It being the fiftieth year of the mission's history, preparations were made for a large gathering in Madura of Christians from all the stations. From February 26th to the 28th more than fifteen hundred Christians crowded in eager and attentive audiences, the large pavilion erected in the mission compound in Madura. Papers on various subjects had been prepared. These together with the addresses and prayer-meetings were full of interest and inspiration.

The marching of the fifteen hundred Christians in procession, with music and banners, through the principal streets of the city, was an occurrence that added greatly to the enthusiasm of those assembled. The concert rendered by the children from the boarding schools on Tuesday evening, under the leadership of Mr. J. S. Chandler, and the sciopticon exhibitions by Dr. Chester and Mr. Tracy, also enhanced the pleasure of all. The public offerings on Wednesday exceeded the expectations of most. A large majority of the mission agents had laid aside a whole month's salary. Many Christians contributed not only money but sheep, oxen, cows, fowls, grain, &c. The amount reported during the week exceeded Rs. 4000. This has since reached a sum exceeding Rs. 5,000.

The English meeting on Thursday morning was one of peculiar interest, addressed as it was by the delegates of the Marathi, Arcot and Jaffna Missions of our Board. A more extended account of this great meeting together with a short history of the mission and statistics, has since been prepared in both Tamil and English. The list of contributors to the Jubilee Fund for the Pasumalai Institution will be found in the appendix of this report.

The Year.

The year under review has been in many ways exceptional. The harvests at the close of 1883 were unusually good, but the usual rains of July and August were wanting,

and in large portions of the district, the dry crops were a complete failure. The rains commencing with unusual severity the last part of September, and followed by two cyclones in October and November, have been so continued, that in many places the late crops have been seriously damaged, many tanks breached, and wet cultivation retarded. The Vaigai river reached a height never before recorded, and immense damage has been done to roads and villages. At the close of the year the price of rice and other grains, reached almost the same rate as in the famine of 1877. Cholera has been more or less prevalent in all parts of the district and especially so the latter part of the year.

Missionaries and their Families.

Since the commencement of the mission, there have been connected with it, forty-two missionaries with their wives, and fourteen single ladies. Eight of these missionaries have labored for a time in the Jaffna Mission.

The average period of missionary labor for all (including those now in the field) is twelve and three-fourths years; of the missionaries alone, fourteen and one-third years; of the wives of missionaries, thirteen and one-sixth; and of the single ladies, six and three-fourths years. Two, Mr. and Mrs. Tracy labored over forty years and twelve have spent more than thirty years in the field. Of these one hundred and four persons, twenty-seven, or more than one quarter, are still members of the mission.

The health of the missionaries and their families the past year has been on the whole good. Mr. and Mrs. Washburn returned in September, after an absence of eighteen months in the United States. Mr. Hazen who joined the mission in 1868, has rejoined the mission after an absence of fourteen years. Miss Eva Swift joined us in July with Mr. and Mrs. Hazen, expecting to take the place in the boarding school, left vacant early in the year by the departure of Miss H. S. Rendall to the United States. Mrs. Minor who

joined the mission in 1876 has also returned to the United States. Mr. and Mrs. Herrick are still on furlough.

Recruits are greatly needed. Three of our number have been in the country more than thirty years. One family expects to leave the coming year for a visit to the United States. A missionary physician is urgently needed in Madura city and there is work enough for another missionary in this city of seventy-four thousand souls. The work under Mrs. Capron is now so large that two more ladies will find all that they can do the moment they are ready to enter upon it. While we believe in throwing the responsibility of the work more and more upon our native brethren, the time surely has not yet come when it is safe for the vigorous prosecution of the work, to withdraw, or lessen, the number of missionaries.

Pastors.

The first pastor in this mission was ordained in 1855, twenty-nine years ago. Since then twenty-four have been ordained. Of these twenty-five, two died while connected with their work,* two died after leaving the mission, two are in the employ of other missions, and nineteen are still connected with us sixteen in the pastorate and three in evangelical work and teaching.

The question of their support is one that is still not fully settled. A number still receive a portion of their salary from the Native Evangelical Society. This aid is, however, decreasing by one-tenth every year. Quite a number are supported in full by the subscriptions in their churches. In many places this is a burden not only to the people who furnish the support, but also to the pastor who must collect it. It certainly could not be borne in many places were there no salaried agents (mission or government) connected with the churches under their charge. It is encouraging

* Since this report was written Rev. D. Vethamuttu of Palani has died,

to know, however, that the portion given by the people is gradually increasing and that in some churches there is no aid from salaried agents, while in others this is very small.

The number of pastors has been increased this year by the ordination of Mr. A. Pitchaimuttu over the church at Kodikanal. At present four of our stations have no pastors. In some stations the pastors have the superintendence of the work of the catechists within the limits of their pastorate, and under the missionary, the direction and control of the work. Of course no discipline of agents being exercised, or changes of any kind being made without the advice and consent of the missionary.

Most of the pastors' wives seem to feel a responsibility for the care of the women in the church, which we do not often find among the unpaid wives of the catechists. Many of them hold weekly meetings, with the Christian women, and engage heartily in Sunday-school work.

Catechists.

At the commencement of the mission the native agents came wholly from Jaffna. Even up to 1857 out of one hundred and five agents only twenty had been educated at Pasumalai. There has been but little change from last year in the total number.

Their work is emphatically evangelistic. The large majority have in their care not only the congregation in the village where they live, but often in many surrounding villages. The paucity of funds demands this, and many congregations have a catechist or teacher only every other sabbath. The support of the catechists comes in the first place wholly from mission funds. It is supplemented, however, by contributions and in some cases by the money earned in government grants for examination of schools taught by them.

The re-adjustment of the helpers' classes in 1883 has

given a great stimulus to private study among them. The better educated are securing all the books they can, which it must be confessed are very few in the vernacular. The wives of some of the catechists teach school, their salaries being for the most part met by the results grants from government. It is conceded by all, that as a rule it is not the best plan for the wife to receive a salary, for it establishes the false idea that wives of agents are not expected to work in the congregations except as they receive a salary. That there are many exceptions we are glad to know, and it is a pleasure to hear of many rendering valuable help to their husbands in teaching the women in the congregations, the children in the schools and in speaking to heathen women about Jesus.

Teachers.

The teachers may be divided into three classes; namely, the well educated Christian, partially educated Christian and the non-Christian or Hindu—usually graduates.

The demands of the government in respect to education and grants, growing more and more strict every year, and the requisitions for regular standards among the pupils with the annual examination by government inspectors have caused a marked change for the better among our teachers. This with the young men who are now every year coming out of Pasumalai, has raised the standard greatly.

There is a second class who having a limited education, are teachers only in a small way. They are earnest and some of them valuable men, and although teaching a small school, are also doing a good work in keeping together and instructing a small congregation. The new rules of government as to certificated teachers will soon cut these off from securing grants for their schools. But in our present state of funds we shall have to keep a good many of this class of laborers and have them under the direction of a better educated and efficient catechist or pastor.

The other class of non-Christian or Hindu teachers are employed almost exclusively in the advanced and English schools and in these only because of the scarcity of Christian teachers of the right grade. What Dr. Chester remarks, is emphatically true, "As Christian teachers of the right stamp are available the non-Christians will be replaced."

Churches.

From 1834 up to 1855, with one exception, none but station churches had been organized. A village church was organized in 1848 at Mankulam, a village now connected with the Melur station. It proved to be a premature movement and soon died out.

The church at Mallankinaru was organized in 1855 and as a result of the visit of the Deputation five were organized the same year in the Mandapasalai station. The next year six more were organized, five of which were in the Periakulam station and one in Madura.

From 1857 to 1859 eight more were organized. Of the twenty-five existing village churches, seventeen were organized between the years 1855 and 1859. The present number including station churches is thirty-five, and sixteen of these have pastors.

The first members of these churches were the missionaries and the agents, who came with them from Jaffna. The first communicant from heathenism was baptised in 1836. Two more were received in 1839. At the close of the first twenty-five years, twelve hundred and three persons had been admitted on profession of faith since the commencement of the mission. At the close of the present year the total number is 4,898.

The present number of communicants is 2,932. There have been 233 received on profession of faith during the year. But owing to the mistake made by one or two

churches in keeping on their records, up to last year and this, the names of persons who had gone elsewhere, the total gain has been reduced greatly by the correction of those records.

The communicants in our churches are our real strength. Growth here is more sure to be permanent. There is evidently a growing sentiment among the church-members that irregular members are better out of the church. While in some churches the presence of the missionary is still needed to encourage those who believe in this wholesome discipline, but dare not act alone. In many instances the churches of their own accord are quick to move in the right direction. In some churches we find an "esprit de corps" which not only corrects irregularities, but brings the church forward in every good work. This spirit is usually, though not always, owing to the character of the catechist or pastor who is placed over them. A Hindu, contrasting the spirit of two congregations, said of one that was unusually forward in every good work, "Oh, but see that catechist! He loves those people, and they love him, and of course do well."

The spirit of benevolence among the communicants is growing. To say nothing of the unprecedented gifts by mission agents for the Jubilee Fund, in many cases exceeding one-tenth of their salary for this alone, we find encouraging things among the people themselves. The abject poverty of the large proportion of them should be taken into account. But those who have enough for food and clothing are often quite liberal. As Mr. Jones remarks. "A very pleasant kind of benevolence among them is in the form of thank-offerings. They quickly see the Divine hand in every blessing and express their gratitude in this form of offerings. One church member upon finding employment gives a thank-offering of Rs. 4, another is exonerated and reinstated in his work after being unjustly accused by an enemy, and gives an offering of Rs. 5. A child is restored to health and the grateful parents bring Rs. 10 as their tribute of love. Another brother for a

domestic blessing gives to the Lord Rs. 20." Mr. Tracy mentions a farmer who has brought him Rs. 40 as a thank-offering to the Lord for a bountiful harvest. As a rule, the communicants are more advanced than others, in systematic benevolence; a few give tithes but the majority need a constant pressure to keep them up to systematic benevolence.

The methods of giving are varied,—in tithes of crops, in kaliams, (little pottery jars) which are broken once in six months or a year, sabbath collections, handfuls from the daily allowance of food, vows, special gifts of money or materials, or work for church buildings, gongs, bells or drums for the churches. A heathen man in the Mandapasalai station gave Rs. 30 towards the purchase of a small bell from America for the church in his village. The bell came and was put up on Saturday evening. On Sunday he came openly to the church and united with the Christians in making their annual pledges for the support of the catechist, has since remained firm, and is now a candidate for admission to the church.

There has evidently been more effort made during the year to increase the average sabbath attendance and also in having daily morning and evening prayers in the church or school house. In many places these are very fully attended. In one congregation where a daily evening meeting had been held for several years, they have lately commenced very early morning prayers before day-light, as at break of day most of the members are obliged to commence their work. In a Christian community where the proportion of persons able to read is so small, as it is in the majority of our churches, this custom of morning and evening prayers in the church is very helpful in keeping up the tone of Christian character.

Mr. Jones mentions an interesting visitation of Christians. "In connection with my pastors, I have of late visited and had prayers in every family connected with us in the city. I am glad to find that the large majority of them conduct family prayers. Their houses are neat and

comfortable, and exhibit thrift and prosperity. They try in various ways to lead their Hindu neighbors to accept Christianity."

In quite a number of churches there have been interesting gatherings. Those churches which have pastors have had, as a rule, one or more large gatherings of all the members of the congregations included in their limits. The making of pledges for the coming year; the bringing of offerings; the breaking of kaliams; together with the gathering of communicants at the Lord's table, constitute the principal parts of the meetings.

Quite a number of the churches are without pastors. Some are abundantly able to pay the required portion of a pastor's salary, but are unable to agree at present upon the proper man, or as is the case in one or two churches, they are unwilling to burden themselves with the support of a pastor, preferring a catechist paid by the mission. The large majority, however, are as yet unable to undertake to raise that portion of the salary of a pastor required at the beginning of a pastorate. There is a certain advantage, however, in their being organized into a separate church, for in this way they learn to a degree the functions of a church, the regulation of business and discipline.

Congregations.

The mission at its commencement made no record of any but communicants. But in 1843 the missionaries began to receive applications from families and communities to be taken as Christians. These applications were occasioned in some cases by the extortion of priests, and the hope of securing the aid of the missionary. Others had been led to see the folly of idolatry by the portions of scripture distributed among them. They asked for baptism at once, but they were very ignorant. It seemed best to receive and give them instruction, and in this way prove their sincerity. The instruction of such ignorant people was no

easy matter. These communities were at first called Christian villages, but later Christian congregations.

Within the first ten years of such applications, the number of adherents rose to over four thousand; with varied increase and occasional decrease, they have risen so that we now have, including the communicants, a Christian community of nearly twelve thousand.

The wisdom of receiving and instructing these people before baptising them, is shown not only by the fact that many have proved unstable, but also that our communicants go back to heathenism much less frequently than they would were it otherwise. As a rule, a person must have been an adherent, and under instruction for a year or more, before he is received as a communicant. The proportion of communicants to adherents, has been rising from one-ninth in 1853, to more than one-quarter in 1884.

Several new congregations have been formed during the year past, and in one or two stations some have become extinct. There is manifestly in some places a lack of earnestness, on the part of the people themselves, to seek for others to join their ranks. One congregation for example, which has been growing smaller from year to year, in answer to inquiry for the reason, replied "How can our number increase? All our relatives in this place are Christians, and we are most of us old people." It was absurd to them, so low down in the social scale as they were considered, that Hindus from higher castes, should be expected to join their ranks. Other congregations of a higher social standard, have evidently stood in the way of people from a lower status, who wished to become Christians. Sometimes, owing to lack of funds in the hands of the missionary, a congregation has to be left for a time with only an occasional visit from a catechist residing in another village. The people become discouraged, grow irregular, and often relapse into heathenism.

Many of the members of the congregations are connected with, or dependent upon, their heathen neighbors, in regard

to work. This occasions a constant temptation to work on the sabbath especially in weeding and harvest time. Mr. Jones remarks, "They are many of them poor, and live from hand to mouth, and sabbath observance often means, to many of them, a Monday without food. Some of them serve hard and relentless heathen masters, who would rather dismiss them than let them observe the sabbath. In one congregation, the deacon and all the people used to go to work after the Sunday morning meetings. Now that deacon not only observes the sabbath himself, but gives small presents to the most ignorant Christians of the congregation for their sabbath keeping."

In Mandapasalai station a man of large means, who has long held aloof from Christianity, sent word early in the year to Mr. Howland, that he wished to become a Christian, and would like to have him present when he first came to meeting, that his relations might believe in his sincerity. The head men of the village tried almost the whole of Saturday night to turn him from his purpose, promising help and threatening persecution. He could not be moved, and came with his family on Sunday. He has since remained a quiet, firm, and evidently sincere follower of Jesus. The heathen tried persecution in one way and another, and when his only grandson died, tried to persuade him to turn back, but without avail. He had promised to give thirty rupees towards the rebuilding of a Hindu temple. He has now given it for the repairs of the church building, and has helped the congregation in many ways.

The large majority of the adults in our congregations cannot read, and the lesson first taught them is the catechism, which contains with other simple truths of Christianity the ten commandments, the Lord's prayer, and the Apostles creed.

At several stations there have been interesting gatherings of the Christians on New Year's day at the station centre. The one at Manamadura was large and pleasant, the people bringing with them fowls, baskets of grain and so forth, which at the close of the meeting were sold at

auction, and the proceeds given to the fund for the building of the station church.

At Madura also, the Christians came in from all the villages. "A crowded meeting lasting two hours was held in the large church. Into it, thank-offerings for the new year were brought by all, in the shape of vegetables, fruit, grain, birds, animals and various fancy articles, which were sold at auction, and brought with the money offerings Rs. 50. After the meeting, the people came in families and congregations to call upon the missionary's family, and to present their limes and garlands. Next, came a feast for the poor village Christians, which they enjoyed much. At seven P.M. there was a concert in the church, followed by a display of fire-works, for which all natives have a peculiar fondness. Pecuniarily the day was inexpensive, but its results in good cheer, gratitude and enthusiasm, were very perceptible." As one remarks "The lack of festivals is one of the hardest things for these festivity loving orientals to bear. Heathenism abounds in festivals. There is a danger lest we neglect this natural demand."

Education.

The mission commenced its work in this district by an extended system of free schools, including a flourishing English school. These, together with the boarding schools, were almost entirely given up after the visit of the deputation in 1855, and Pasumalai modified, so in the words of the committee as to "have respect mainly to our *present* wants and not to look too much to the future."

In 1865, the mission finding that the supply for Pasumalai did not come from the village schools, as they had hoped, and convinced by the paucity of helpers, that it was a foolish policy to think only of the present without regard to the future, gradually recommenced the boarding schools. In 1870 the Pasumalai school was changed into a Theological Seminary. In 1875 a new department was opened

at Pasumalai, which has since grown into the present schools and College.

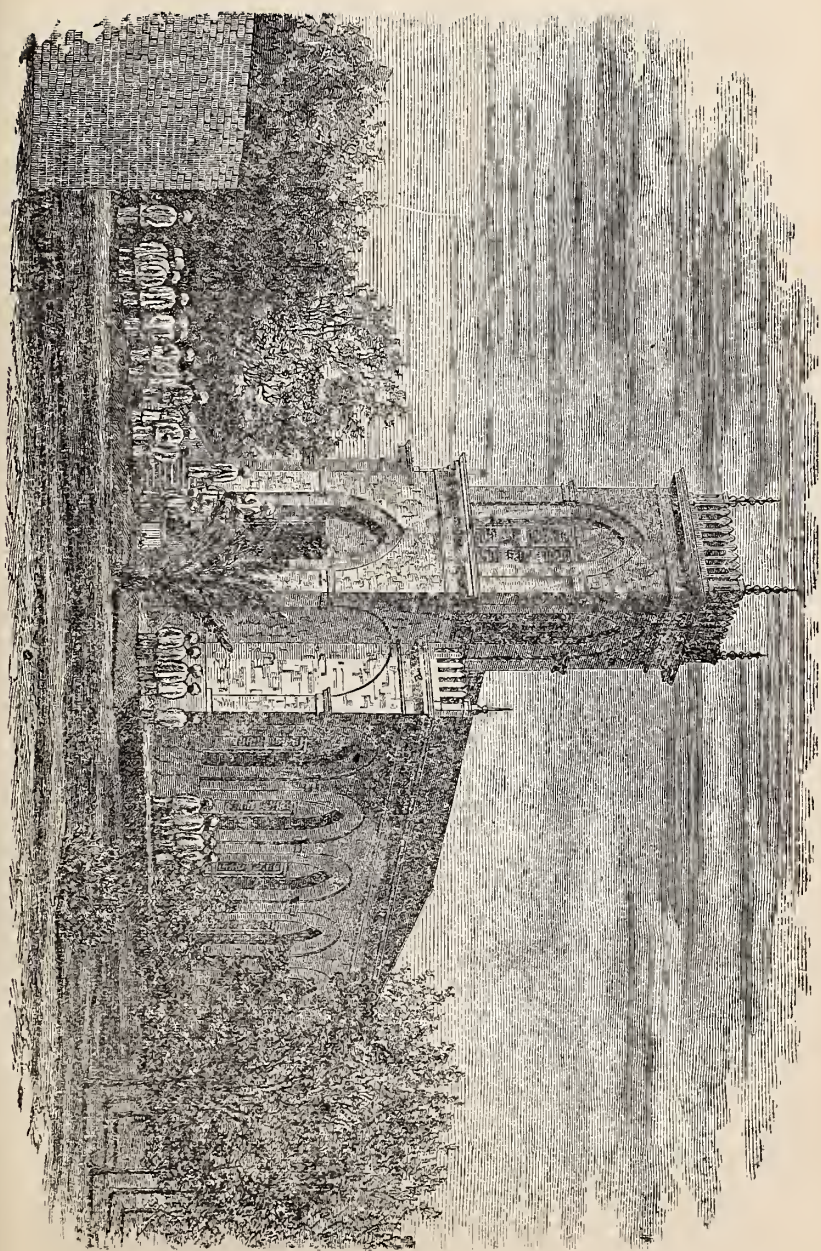
All of the boarding schools, the majority of the village schools and the high schools are under government inspection. This inspection has brought the schools into a greater uniformity than ever before, and has also raised the standard of all. While our connection with the government and its constantly increasing restrictions are sometimes trying, yet, nearly all are agreed that the stimulus of the annual examination is of great value to the pupils, and the requisitions for receiving a grant are, of themselves, of value to the teachers in promoting exactness and precision. Besides, to obtain employment in government service, a man must now show his certificate of the examination he may have passed. And no person can pass a higher, without the certificate of having passed the lower examination. For this reason, if for no other, it is worth while to keep up our connection with government. Otherwise, as it is manifestly impossible for us to provide employment for all of our increasing educated Christian community, our Christian boys and girls would be forced to seek even their primary education in Hindu schools.

Pasumalai Institution.

Mr. J. S. Chandler, who has had the charge of this institution the greater part of the year, reports as follows:—"The teachers of the previous year in the college, high school and primary school have all, excepting the Tamil Munshi, been changed during the present year. While this is unfortunate, we feel that the faithful work of the new teachers, especially the graduates, respectively of Trevandram College, and the Christian College, and a former teacher in Jaffna College, have done much to compensate for the numerous changes.

"We were thankful to have Mr. Chapin with us until

MISSION CHURCH AT PASUMALAI.



September, and should have been glad to have him longer.

"The result of the year's work in the higher schools cannot be specified until the results of the examinations come out at the beginning of 1885, but in the primary school the results of the examinations have been much better than those of last year.

"The Theological School has been smaller than formerly because of the increased requirements for admission, and of the demand in the mission stations for men of high grade.

"Two classes were formed, the one to be taught mostly in English, and consisting of students who had either passed the matriculation examination, or were of about that grade, and the other, of those whose attainments were about equal to the requirements of the middle school examination, and whose studies were to be in Tamil.

"There have been three students in each of the two classes, and they have faithfully kept at their work, taking most of their subjects separately, but uniting in certain general lessons and exercises. The English class commenced the study of the Greek New Testament, and made creditable progress. They have also shown considerable interest in practical work on itineracies, in labors at the heathen festivals, and in special efforts on behalf of particular villages assigned to certain ones.

"We feel, therefore, that the year's labor on their behalf has been well spent, notwithstanding the small number, and we hope that in the future a larger number of men of the right qualifications will be available.

"Both of the students who passed the First in Arts examination are pursuing their studies in the Christian College, Madras, for the Bachelor's degree.

"Of the seven Christians who passed the matriculation examination in 1883, several are usefully employed in teaching, and two remain at Pasumalai for the First in Arts examination.

"There is reasonable prospect of larger classes each year,

and of a larger proportion in each class available for mission service."

Village Schools.

Outside the larger towns, the village schools, are usually small and irregular. The fact that the children of the Christians have to work during the busy season, often breaks up a school for months at a time. In the larger towns anglo-vernacular schools are kept up more easily, the pupils consisting of high caste Hindu boys. Fees are collected in nearly all of the village schools. While the majority have more or less Christian pupils in attendance, there are quite a number who do not have a single Christian pupil. The Bible however is taught in all the schools. Mr. J. E. Chandler speaks of the examination in the Bible of a village school where there is not a Christian pupil as very creditable to the examinees. Also of another heathen school where the boys hold a meeting by themselves to study the Bible, and who always begin their meeting with prayer. Pastor Seymour mentions a similar instance (see appendix). Owing to the new and increased fees called for by government for schools which have fifth standard pupils, some schools have decreased in size owing to the discontinuing of the fifth standard classes.

English Schools.

These are practically Hindu boys' schools and are not largely attended by Christian pupils.

In connection with the former middle school in Madura, Mr. Jones opened a high school early in the year. It has had an average attendance of 350 pupils. It sent up nearly sixty boys to each of the middle school and matriculation examinations at the close of the year. The boys include the sons of many of the best and most influential members of the Hindu community, more than half being

brahmins. So far, the fees and grants have covered entirely the salaries of the large corps of teachers. The Bible has been taught regularly. Mr. Jones, who has himself taken the class three times a week, remarks:—"There has been a marked growth among the students in Bible knowledge, as well as in reverence for the Bible."

There is a large and prosperous English school under Dr. Chester at Dindigul, which takes boys up to the matriculation examination.

Mr. Gutterson has kept up a prosperous English school in Melur town, taking boys up to the middle school examination. The boys are glad to attend Sunday-school held in the school-house every Sunday.

There are also more or less prosperous English schools at Palani and Manamadura.

Boarding Schools.

There are at present five boys', and four girls' boarding schools, and one for both boys and girls. Those at Battalagundu being for the stations of Periakulam and Palani, as well as Battalagundu.

As a rule, no pupils are taken into the boys school without having passed the second standard government examination.

Mr. Gutterson mentions that the boys in his boarding school have maintained an independent prayer-meeting of their own on Sunday nights. They have also improved much in singing, and have furnished music for two anniversaries of the Melur Lyceum.

The two boarding schools at Mandapasalai were much broken up near the close of the year, by an epidemic of fever. An earnest Christian boy the only son of a catechist, after nearly recovering, had a severe relapse, and died. During the year, five of the pupils have united with the church on profession of faith.

Mr. Tracy mentions that five of the boys from his school have been admitted to the church on profession of faith.

Mr. Burnell mentions an interesting caso of a heathen brother and sister from the chetty caste, who have been admitted to their boarding school. The sister is a widow of about seventeen years of age. Her husband died when she was quite young. Knowing, that in accordance with the Christian religion, widows can marry again, or if educated, earn a living by teaching, she has come to the school. Her conduct has been most satisfactory, and as a pupil she has done well in her studies. She seems to believe fully the truths of Christianity.

Miss Chandler mentions items of interest in regard to the girls' boarding school and orphanage at Battalagundu. "With few exceptions the pupils have shown diligence in their studies, and as a result, passed a most satisfactory examination at the end of the year. The teachers staff has been well filled by the head master and two graduates of the Madura Girls School. As the principal building was too small for comfort a thatched building has been put up outside the enclosure to accommodate ten or twelve of the youngest pupils. We put one of our oldest girls in charge of the cooking department, promising her slight wages if she did well. This has proved an excellent arrangement, and we are thus enabled to reap from her faithfulness, what has been sown in the years past. At the communion in October, three girls were admitted to the church on profession of faith. Six others who had shown a desire to be also received were formed into an inquirers class, and met with me weekly for the study of the Biblo on subjects relating to their souls salvation, and at the last communion four more were admitted to the church. A class of three girls goes from us to the Madura Girls Normal School."

Dr. Chester writes of tho girls who have gone out of Mrs. Chester's boarding school. "They are in a number of the congregations, and a great help to me in conducting the Sabbath service. They are as a rule the leaders in

reading the Psalms in unison, as well as in singing the Tamil lyrics. Then at the close of each service, in presence of all the congregation, they repeat one or more verses from the Bible, which they have prepared purposely to recite. I believe they exert a good influence upon the women in the villages where they live."

Madura Girls Boarding School.

Mrs. Jones reports as follows:—"In some respects it has been a year of trials and changes. Miss Rendall left at the beginning of the year, and since then no one has been able to devote as much time and attention to the school as we felt that it needed. In May, Mr. Thomas Rowland, the efficient and beloved head master, died after a long and painful illness, and it was some time before his place could be filled.

"Miss Swift has been now for some months studying the language, and will ere long be able to take charge of the school.

"The year closed with the government examination, which shewed the classes in good order and training. There have been seventy-three pupils connected with the school this year. One day-scholar, a little Hindu girl died recently of cholera. In the boarding school it has been a year of almost uninterrupted good health. Eleven of the older girls have united with the churches in the city, and others leave with the desire of connecting themselves with the churches in their own stations.

"We expect to establish a normal department in the school the coming year, in order to prepare our girls more efficiently as teachers. This special course will begin with the fifth standard and extend through the middle school.

"It is now so strongly insisted on by government that all teachers should have received this training that we feel it very important, not only for our own sakes in securing

teachers, but that our educated girls may be fully equipped for the work in any position to which they may be called. We look upon the work of the school as very important in its influence upon our educated Christian women, and hope the changes in prospect will add in every way to its usefulness."

Hindu Girls Schools.

There are at the close of the year twelve Hindu girls schools, with a total of 518 girls in attendance.

Mr. Tracy mentions as a pleasant feature of the school at Tirumangalam, "the readiness of the girls to attend regularly the Sabbath services."

He reports also that "through the kindness of friends in America a convenient and substantial building has been erected this year. That the children enjoy their school and derive benefit as well as pleasure from being in it we have many evidences. In times of sickness the Bible woman is welcomed to their houses and Bible reading and prayer are not forbidden."

Although there has been no resident missionary at Palani the Hindu girls school has not only been kept up, but has done remarkably well.

There has been an increased amount of Bible instruction in the school at Dindigul. Dr. Chester adds "there is no doubt but that the Hindu girls who have studied in this school make better wives and mothers."

Mrs. Capron writes of the Hindu girls schools in Madura city as follows:—

"I have charge of four Hindu girls schools with three masters and nine school-mistresses. The whole number in attendance during the year has been 422, and our number at present is 261 girls. The results grant examination occurred on the 15th and 16th of December. In consequence of removals only 102 girls, of the 167 who had been in the

standard classes during the year, were presented. Of these, thirty-eight were in the first standard, twenty-seven in the second standard, twenty-two in the third, and fifteen in the fourth standard. Eight of these fifteen have entered as day-scholars the normal department of the Madura Girls Boarding School. The constant removals are a hindrance to substantial progress.

"In the north school an interesting little talk had been given on the words 'His name shall be called the Everlasting Father.' A few weeks after, a little girl who had seemed impressed by the verse, died of small-pox. During her sickness she found pleasure in saying over these words.

"There have been two deaths among those connected with the south gate school. One of the girls had passed the fourth standard, and had been prevailed upon to join the girls' boarding school as a day-scholar. She had for a long time shown the effect of the truth by her changed conduct. She and her mother have in the face of opposition long expressed their faith in the Lord Jesus Christ.

"The other case was that of a little girl in the second standard. When I went to see her I asked her what the blessed Saviour said to dear little girls like herself. Though burning hot with fever, she promptly replied, 'He says I am the bright and morning star. They that seek me early shall find me.' The next day she begged her grandmother to take her to school that she might see the teacher once more. We have much comfort in remembering how her heart seemed to open to all holy influences."

Bible Women.

There are nineteen Bible women employed by the mission at various stations. This work for Hindu women is of comparatively recent commencement yet it has grown into one of the most important departments of our evangelical work.

Of the work at Battalagundu, Mrs. Chandler writes:—"We have three Bible women. One of these works in Pommanpatti and in the neighbouring villages. She has four regular pupils, who are very anxious to learn to read. The other two women work in Battalagundu town, and are kindly received. They have been admitted to forty new houses the past year."

Of the work in Tirumangalam Mr. Tracy writes:—"It has been interrupted to some extent by the death of the Bible woman Samiyadial, who was for many years, a faithful quiet worker in Tirumangalam. She had been in failing health for sometime, and died in July, a triumphant, happy death. The last words which were heard from her lips were the words of the lyric, 'Just as I am without one plea, O Lamb of God, I come, I come.' Her life, ever since her marriage nearly forty years ago, has all been spent in the Tirumangalam station, in humble service for her Heavenly Master. During the later years of her life, in lonely widowhood, alone, and childless, she was always cheerful and faithful in service. Family sorrows, which she had found a heavy burden to bear, were evidently sanctified to her. She bore her cross with gentleness and patience, and at last has laid it down in exchange for a crown which an angel might enjoy. During her last days she gave to me three pairs of plain gold ear-rings which she had been accustomed to wear, and told me she wished them to be sold and the proceeds to be devoted to the Lord's service in the Tirumangalam station, in any way that seemed to be best, that her whole support had been derived from the mission, and that she was grateful for all that she had received.

"Some mention should also be made of another long time worker, who has this year gone from service to rest. I refer to Mary, the wife of the station catechist of Tirumangalam. She was a woman who seemed to gather into her life the graces and sweetnesses, which are born of Christianity. In her home, and among her neighbours she exemplified the best that Christianity has yet accomplished for women. To say that she was a model for native women

is only to say what all who knew her felt. Her monument will yet be seen when time shall bring into the Lord's service the children, whom she trained in Christian nurture, and consecrated to Him in humble, fervent prayer. Many a heathen woman came to her stricken family, with their testimony of sympathy, saying only between their sobs; 'O Mother! Golden Mother!' Such lives as hers, are barbed arrows of conviction, finding lodgement in many a heart outwardly unmoved. They are the ripe fruitage of the gospel."

Mrs. Howland reports:—"The work of the Bible woman in Arnpukottai is more and more interesting. Thirty-four Hindu women and girls are now under instruction. Several have completed the fourth reader, and are now studying the gospel of Luke. It is interesting to notice that a number have purchased Bible portions that they may read and study them regularly for themselves. What seems to affect them most deeply is the story of Christ's sufferings and death. 'Why did he suffer all these cruelties?' they will ask. When the reason is explained, they seem ready to receive him as their Saviour with their whole heart. Some show a desire to openly profess their faith, but the bondage of caste hinders them. They read and study with great care, and can recite many of the Bible stories. The Bible woman visits on an average, thirty persons daily, and reads with them from the gospels. Many more are anxious to learn. It is encouraging, too, that in many cases, the men try to aid their wives and daughters, by removing the difficulties in the way of their study. The cordial greetings I receive, as I visit them from time to time, and their hearty response to all instruction given, assure me that there are here souls not far from the kingdom."

BIBLE WOMEN IN MADURA CITY. Mrs. Capron reports of their work as follows:—"Seven Bible women with three assistants, in all ten workers, have been employed during the year. We have had under instruction 888 women, of whom 335 have been reading the Bible.

Eight women have died, 143 have moved away, 72 have left for various causes, leaving 660 with us, of whom 255 are reading the Bible. Of the 143 who have moved away, eighty have carried their Bibles with them.

"There have been visited 851 houses where we have no learners, and 19,370 listeners have had the Bible read and explained to them.

"In the month of January, we had a special mission. Eight verses on 'what God thinks of sin,' were selected and the Bible women read and explained them in every house where they could find entrance. In that month alone we had 2,359 listeners. In November we carried all over the city the sweetest and brightest verse on 'God's love for us' that we could find. We found our way into 137 new houses, and, if some smiled at us as if we were harmless enthusiasts, they were evidently impressed by the message. One woman followed the Bible woman from one house to another, so eager was she to hear more. In a week she died of cholera. We all had the feeling that we were the King's messengers, and that our main business was to proclaim his love for us.

"In the street where we observed the most interest in hearing cholera has removed many.

"The two notable features of the year's work have been the opening among silk-weavers, of whom twelve are now studying with us, and the return to us of those who had left us because of their own indifference, or from the opposition of their relatives.

"A woman who was badly burned sent at once for the Bible woman. Without mentioning her sufferings she exclaimed 'The Lord Jesus loves me. I know it.' When the Bible woman read to her about the three men in the fiery furnace, her delight could not find expression.

"It has been interesting to notice an increasing disposition on the part of many of the more intelligent readers, to read to others. Our former school girls are helpful in this respect. A man stopped a Bible woman one day to say to

her, that he had noticed her faithful work, going in and out of all houses, and added, 'Your seed is bringing forth fruit, I hear these women reading aloud evenings.'

"The work of the year has been unusually interesting, and more anxiously than ever have we tried to lead our dear friends to confess Christ openly. There is entire fearlessness in reading the Bible at home, and frank expression of conviction of truth. May our duty be made plain to us all, both to teachers and taught."

Medical Work.

Dr. Chester reports of the medical work, as follows:—"To those who are watching the general influence of mission dispensary work, in India, it is most interesting to notice, that not only is the prejudice of the natives, against European treatment, diminishing, but that the people are beginning to appreciate the value of dispensaries.

"We still have to bear patiently with many of the inconveniences of ancient and oriental custom. The patients, who take six days' medicine in one, to get well the sooner, who chew up pills, as if they were sugar plums, instead of swallowing them direct, who are astonished if they are not ordered to observe all the strict diet of the native doctors, and so die of starvation, if not of disease, are not all extinct. But worse than all this, is the evil habit too many of the natives have, of trying all sorts and kinds of native doctors, and native treatment, including city, town and village doctors, Hindu, Mohammedan, cow doctors and old women, until there is very little of them left but skin, bones and torture, before coming to the dispensary. And then they expect to be cured in a day.

"But among the many are a few patients loyal to the dispensary, and to European treatment, and it is a pleasure to see the improvement most of these make.

"As the year closes, we have to record, as last year, the prevalence of cholera in many parts of the Madura district.

In the city of Madura it is not so severe as last year. The unusual amount of rain, which we have had, in every part of the district, during the fall monsoon has caused much fever, and is doubtless, also, the reason why cholera has appeared in so many different places. We supply cholera pills and medicine to all who come to the dispensary from the villages, where cholera is prevailing.

“The total number of cases treated, this year, in the Madura and Dindigul Mission dispensaries, has been 58,406, of which 21,256 were new cases, or those coming for the first time, to the dispensary. The three trained native nurses, with a diploma, connected with these two dispensaries, have attended 76 special cases, during the year.

“For the mission dispensary at Pasumalai, we have secured, permanently, the services of a hospital assistant, who has been for some years in charge of one of the Madura district dispensaries, and we have reason to believe that this dispensary will be a great success, in the neighborhood, aside from the advantage and convenience to the large number of residents, now at Pasumalai.

“The medical catechist in charge of the mission dispensary at Mandapasalai, has had about his usual total of cases. Some of these have required the most careful and skilful treatment, and have proved how indispensable a competent medical man and a good supply of medicine are, in a quarter so far removed from Madura and any other dispensary.

“The mission is indebted to the Madura Local Fund Board, for the supply of medicine for these two last mentioned mission dispensaries, for which I would express their renewed obligation and thanks. I desire, also, to thank the Madura Municipality, for their kindness in continuing the grant of Rs. 300, to the Madura Mission dispensary. The abstract return, which will appear in the appendix of this report, giving the particulars of the work done in the Madura and Dindigul dispensaries for 1884, will, I trust, prove the wisdom of assisting these dispensaries.

"The Dindigul dispensary has had the luxury of using, for the greater part of the year, the new and spacious building, provided for it by the kindness of the American Board. We find it admirably adapted to the use of a dispensary, and the ample space afforded, under cover, enables us to keep the male and female patients entirely distinct, a kindness which the women fully appreciate.

"Near the close of the year, I sent to the Madras Government, my resignation of the offices of Superintendent of the Madura Local Fund Board's Medical School and branch dispensaries, which will hereafter be under the charge of the District Medical and Sanitary Officer, Madura. The medical school will be located in the city of Madura. It is pleasant to know that there is no other portion of the Madras Presidency better supplied with dispensaries, than the Madura district. And it affords me no little satisfaction to be able to state that the young men in charge of the fifteen Local Fund's Branch Dispensaries, all of whom are graduates of the Madura Local Fund Board's Medical School, Dindigul, have accomplished in the year under review, a good amount of creditable work.

"I desire also to record my high appreciation of the faithful and valuable services rendered during the year by the hospital assistants connected with the four mission dispensaries. The medical catechist at Battalagundu, though not in charge of a dispensary, direct, has proved himself a good and faithful worker and has been of great service to the mission family, under whose care there is a large number of school-children.

"I trust the time will soon come, when every one of our stations will have a medical catechist, at the station centre, to relieve the resident missionary and his family from the responsibility and anxiety of the care of the sick among the school-children and Christian families. A number of Christian young men are now prosecuting their medical studies, with the expectation of entering upon just such a work."

Itineracy and Touring.

The great increase in the number of congregations requires more than ever before repeated tours by the missionary. In stations where the Christians live in from fifty to one hundred different villages, it is practically impossible for the missionary to see all the Christians often, and in those stations where there are native pastors, the pastors are able to help greatly in their supervision.

There have been fifty-three itineracies the past year, and the totals for all the stations show that the work has been vigorously prosecuted.

The results of these itineracies vary in the different stations. Some missionaries report that they see no fruit whatever, others know of persons interested. Mr. Noyes remarks, "aside from the stimulating effects on the helpers themselves, two or three congregations have been formed as the fruit of their work, and the effect on the congregations near which the itineracies are conducted is salutary." What Dr. Chester remarks of this work in his station, can be said to be emphatically true in the other stations also, namely:—"The work of the itineracy is having a decided effect throughout the station in acquainting the people with the Christian religion. They are more friendly and ready to purchase scripture portions and tracts. It has a positively civilizing effect upon the more ignorant and superstitious class." Mr. Noyes mentions a new way which has been introduced in his field, that of holding preaching and singing street meetings, with lanterns and torches in the evening; musical instruments are also used, and thus a large audience is attracted. Persons appointed beforehand preach in the intervals between the music and singing, and the assembly is dismissed with prayer.

In Mandapasalai, one of the teachers of the boys boarding school, with several of the older boys in the school, together with the station catechist, formed themselves into what they styled a "salvation army." For some weeks before the April vacation, they met together daily for

prayer. They also prepared themselves so as to be able to sing nicely. In the vacation of the school they spent nearly two weeks in preaching and singing in the villages. In August the same party made another itineracy. They visited twenty-seven villages and preached to 5,750 persons. They were pleasantly received in almost every place where they went, and the hearers several times made provision for their food. In one place the heathen women gave oil for the torches. Quite a number of persons were interested and some have since become Christians. A heathen woman asked them to come to her house and pray for her son who was absent in Rangoon. In another place a woman was convinced of the truth and promised to attend the meeting in the church. On the way she was stung by a scorpion, and thinking it a bad omen she turned home. She has however since become a Christian. Several young men also were greatly interested and promised to become Christians, one of them purchasing a Bible.

In connection with this work for the Hindu community we would also mention the use of reading-rooms and the sciopticon. Mr. Jones has established a reading-room near his new high school. There are some twenty-five periodicals taken, including tri-weeklies, weeklies and monthlies, both in the vernacular and English. The average daily attendance in the room is thirty.

Mr. Gutterson also mentions the continued interest in the reading-room in Melur. They have recently received from friends in Andover, Mass., U.S.A., a small but valuable library of nearly fifty volumes, for the use of the reading-room.

Of the use of the sciopticon Mr. Tracy writes:—"I have used it everywhere when the weather would permit, and from records which I have kept, know that over ten thousand persons have been reached by this means. With a single exception I have always found quiet and interested audiences. On this one occasion I experienced no difficulty save that found in removing a false impression made by a report circulated late in the afternoon, that in the village

where the service had been held the previous evening, thirteen persons had fallen dead while looking at the pictures, and that many more are seriously ill, that in the dark a certain dust was scattered over the audience which either made Christians of those upon which it fell, or killed them. All women were in consequence forbidden to look out of their doors after sun down, the village herald was sent around to warn every one against going near the place, and a band of young men was engaged to gather at the village school near the open square, and from sun down till eight o'clock keep up a rehearsal of one of the vilest of the so called 'Holy games.' This however brought every one out ready for any thing. I was warned that there might be trouble, but I decided to make the attempt, so I put up my screen and made all ready. The crowd were slow to gather but did collect at last. When it numbered about three hundred, I told them I heard lies had been circulated to keep them from enjoying a harmless entertainment, I however intended to harm no one, and that if any three respectable men would give me their names and request me to stop my entertainment and go away I would do so at once, but otherwise I proposed to preach the gospel of Jesus Christ to any body that was willing to hear. No body volunteered to ask me to go away, and no body went away either. The crowd increased to about seven hundred and all remained quiet throughout the evening. About one hundred women were also present. Next day the whole village was full of talk about the evening, and large audiences were easily gathered by the catechists to hear their message. Women, especially, bought tracts and portions saying that their husbands who forbid their seeing the pictures, should read to them the books."

Bible Distribution and Publications.

Aside from what is done by the mission agents in the distribution and sale of Bibles and portions, there are in the

district three colporteurs of the Madras Auxiliary Bible Society, whose whole work is the selling of Bibles and portions.

“There have been some interesting items about Bible distribution. Dr. Chester mentions a Brahmin in one of the villages who has bought a Bible and is reading it regularly. In another village a Chetti is also reading it regularly and publicly. There are a number of instances of boys who formerly studied in the mission English school at Dindigul, who have Bibles in their homes where every one can see them.

A Christian in the Mandapasalai station bought three Bibles two or three years ago, and gave them to three of his relatives who were respectable Hindus. One man received the truth gladly and identified himself with the Christians in his village in Tinnevely more than a year ago. He is a man of considerable property, and Hindu relatives by means of bitter persecution caused him to waver and at length turn back.

Another Bible was received by a young man who has since come out openly. A short time ago he received baptism and was admitted to the church at Mandapasalai. Wishing to fit himself better for working for the salvation of those about him, he came to the boarding school, and has been studying as a pupil for ten months. In the vacations he has proved himself an earnest worker, and winner of souls.

The “True News” published semi-monthly at Pasumalai has now a circulation of 750 copies. In November, the “Glad Tidings,” a new monthly sheet, made its first appearance. It is in Tamil and devoted exclusively to news of evangelical work and missionary items from all parts of the world. It has been remarkably well received, its low price putting it within the reach of all. Not only the mission agents but the common people ask for it, and subscribe also. The January number reached an edition of twelve hundred copies.

Native Evangelical Society.

This society was founded in 1853. At first it carried on evangelical work in destitute places. Later on, the object of the society was changed and it undertook to assist the feeble and new churches in the support of their pastors. It has in this way rendered invaluable aid to many churches. This assistance, with rare exceptions, is reduced one-tenth every year.

A move has been made this year for adding to its work of assistance to the churches, that of supporting evangelists in destitute places. It is proposed that the missionary societies of the different stations become branches of the Native Evangelical Society, giving one-third of their subscriptions to this society for the support of pastors, and keeping two-thirds for evangelical work in their station, the reports to be made to the head society.

In Tirumangalam and Tirupuvanam three men have been supported in whole or in part by the societies, and much good is expected. In Madura two evangelists are supported in this way. They spend their time in the villages preaching to the heathen. These two men, Mr. Jones adds, have during the last four months visited hundreds of villages and have made known the unsearchable riches of Christ to several thousands of people who otherwise would not have heard the truth. Their monthly reports are very interesting and give a new life and stimulus to the churches which support and send them out. I strongly feel that the spiritual life and prosperity of our churches depend to a very great extent upon this outgrowing sympathy with, and efforts for, the heathen of the surrounding villages. Several other stations have evangelists supported in the same way.

Conclusion.

In conclusion what shall we say of the results of the year and the outlook for the future. It has been our Ju-

bilee year and many have looked and hoped for large accessions. All who saw the enthusiasm and deep earnestness so manifest at the Jubilee meeting had reason to expect this.

While we have not seen such large accessions, yet we believe that the Holy Spirit has been present with us all through the year. We have all sought to know the mind of the Spirit. We must believe that it has been a year of earnest work and that all have sought to purify the churches, to strengthen the walls and foundations by clearing away the mere rubbish of a nominal Christianity. "Show yourselves Christians in your outward lives or we must leave you out" has evidently been the message to many who have been connected with us only in name, and not by conviction and life. The churches are now prepared to go forward as never before. The congregations have been relieved of many whose presence, while they swelled the total of numbers, yet were a hinderance to the faithful and obedient.

There has been an advance in nearly every department. Small in some cases to be sure, but yet an advance. The contributions have not advanced as some might expect from the large collections and offerings made at the Jubilee meeting. It should be stated that the larger part of these contributions from the mission agents, were collected in 1883, and were included in the report for that year. The comparison should be made with the years before 1883. A large number of people have been reached by means of the itineracies. The work for Hindu women is full of encouragement and hope. Our Christian schools are prospering and hundreds are studying the Bible in our Hindu schools.

"My word shall not return unto me void but accomplish that whereunto it was sent."

APPENDIX.

Extracts from Pastors' Reports.

REV. J. CORNELIUS,
EAST GATE, MADURA.

"It is my bounden duty to praise our God for his infinite mercy in having protected my congregation and myself during the year under review. I met with an accident in April last and suffered greatly. I went to Trichinopoly for the help and care of my eldest son, staying with him for some time.

"Three adults belonging to my congregation have died, giving evidence on their death-bed that the gospel was to them a saving power unto salvation. The congregation as a whole has a great regard for the Lord's Supper and other means of grace. The Sunday morning and the afternoon Bible-class services are very well attended, but the attendance on Wednesday night prayer-meetings is not so encouraging. Prayer-meetings are held on week days in the houses of Christians, and every care is taken to promote the spiritual growth of the church. There are three or four families I am sorry to say, who are not living in peace, owing to private ill-feeling and grudging.

"The contributions of my congregation towards the support of the church are encouraging. The church is self-supporting, not receiving aid from the Evangelical Society. I am glad to observe that most of the numbers grow in the sense of their duty to support their church, and to disseminate the saving truth among their neighbours and friends. Two interesting and important facts I have the privilege to record for this year; namely, collections are taken up not only on Sunday mornings but in all the services of the church and thus opportunity is afforded to develop the spirit of benevolence and to increase our collections. Another fact is, our church gives monthly six rupees towards the pay of our Jubilee evangelist.

“This year I have distributed upwards of 1700 hand-bills. A few village men applied to me while distributing them, for a supply of more of different kinds to give to their neighbours in their respective villages. I gladly gave them the tracts. I sometimes come in contact with a few obstinate and quarrelsome characters, but the majority of Hindus and Mahomedans are far more favourably disposed towards the gospel than in former times. Numbers of them are only fettered by the strong chains of custom, caste and family ties. May the Lord bring them to the light of truth and strengthen my church in all good things, to His great glory.”

REV. S. MATHURANAYAGAM,
WEST GATE, MADURA.

“There have been many admissions and dismissions in my church during the year. A village congregation at Thathanery has been newly added to this church. There is an increase in communicants of thirty-seven. One of these admitted on profession of faith is a learned man in Tamil Shastras. He is employed as a Munshi in the mission High School. The church members for the most part hold family prayers in their houses, and attend religious services and meetings. It is my earnest desire that every member may receive the baptism of the Spirit and grow in grace. I also desire to see an increase in their interest in the conversion of their countrymen.

“My church has contributed towards the support of one of the church-members, who is employed as a Jubilee evangelist. There are several instances which illustrate how freely and cheerfully some have given to the church fund. Two gave each ten rupees as thank-offerings upon the birth of sons. Two bought books for church use, of whom one spent over twenty rupees. One poor woman gave one rupee which was the price of her thali (or marriage badge). When her husband was attacked by cholera she prayed for his recovery, and upon his restoration she took him as a new husband and re-placed the old thali by a new one.

“Mrs. Jones conducted every Tuesday evening during the year, the weekly meeting for the women, and collected more than five rupees in a charity box.

"My medical knowledge has not only been useful to some of the Christian families, but also helped to introduce me into some of the high caste Hindu families. Some Hindu youths in the mission High school show marked attachment towards Christianity. All the Hindu teachers gladly contribute towards the church support, and sometimes some of them attend church services. It is my earnest prayer and endeavour that the 74,000 people of this town may soon become disciples of our Lord and Saviour Jesus Christ."

REV. J. COLTON,
DINDIGUL.

"The Evangelistic work in the town and its suburbs has been carried on as usual. A well-to-do Hindu friend, whose daughter was afflicted with a dangerous disease, requested me to make her a special subject of prayer, adding at the same time, that if Jesus Christ restored her health, he with his family would profess Christ. Prayers were offered and frequent visits were made. To our joy and surprise she improved. When the friend is reminded of his promise, he seems to halt between two opinions. The number of volunteer workers is gradually increasing and we are much encouraged by their assistance. The contributions to my support and to the Madras Bible and Tract Societies have been cheerfully given, and a new impulse and enthusiasm are observable among the school children in this direction. The girls' schools, boys' schools, and the Sunday-school have on the whole prospered during the year in spite of the bitter opposition of a few. The students and teachers of the C. V. E. S. Institution have regularly attended the services held in the church, besides continuing their voluntary meetings. The congregation has lost a good mother and benefactor by the death of Mrs. Jackson. Her labors of love, in season and out of season, will not be easily forgotten."

REV. S. ISAAC,
KAMBAM, PERIAKULAM.

"In looking back on the past days and months, I am reminded of the great poverty of our Christians, which has been increased by the scarcity of rain. I have also suffered affliction in conse-

quence of the burning of my house, during the year. But thank, God, we were enabled to pursue our course with much more faith, and the daily prayer meetings, Sunday services, sabbath schools, singing meetings, street preachings, women's handful meetings, charity kalam meetings &c. have been regularly held. The Lord's Supper has been administered in the proper seasons. We have held several interesting gatherings in different places, in which Christians of surrounding villages came together, making audiences of from four, to six hundred.

"Among the several echureh members received this year, the conversion of one is remarkable. She is a woman of forty-five years of age, belonging to a respectable family. Her husband, children and other relatives are very bigoted heathen. Having given heed to our preaching, she was convinced of the truth of Christianity, and has been for a year secretly observing our religious services. In the middle of this year, when we had one of our interesting gatherings, she came walking three miles to the church, professed her faith in Christ and received baptism in the presence of several hundreds of Christians and heathen, who were attending the service. Her relatives who heard of her becoming a Christian, visited her, one by one, and urged her to turn back and not to be a Christian. She however remained firm, and instead of living with them removed her abode to the village, where she received the good message of salvation, and where she could freely attend the religious services and enjoy the company of Christians. Although uneducated and so old, she is now learning to read. As she left everything for Christ, she opened a small bazaar in the village, and lives on its small income.

"In the knowledge of Scripture the Christians have made commendable progress, and their growth in piety is equally manifest. With a few exceptions, the Christians have been particular in observing the sabbath. In family prayers those who do not know how to read, repeat the Scripture verses and lyrics which they have committed to memory."

REV. E. SEYMOUR,
KOMBAL, PERIAKULAM.

"Within my pastorate there are six hundred nominal Christians living in eight villages and hamlets. Two members of my church

are very active workers and preach everywhere the gospel which they have accepted.

“There are eight Christian schools in my villages. I visited one of these schools on a Sunday, without previous notice, when the teacher was gone on leave. I found to my surprise all the boys and girls assembled, and asked them why they had come together on Sunday? They said that they had been having a prayer meeting. When asked how they conducted it, they said one of them read the forty-sixth Psalm, and that they all prayed. When I asked them for what they prayed, they said that they asked God to bless their teacher and pastor, and to move the hearts of their parents to give up idolatry and become Christians, and that they might build a large church for the worship of the true God. The parents of these children are heathen, and the boy who conducted the meeting is a son of the head man of the village.”

REV. S. NALLATHAMBI,
BODINAIKANUR, PERIAKULAM.

“There are ten Christian villages in my pastorate, two of which have been added during the year. I have found much difficulty in making the people observe the sabbath strictly. I feel very strongly on this point, for I believe if one observes the sabbath, he will be very likely to keep the other commandments. There will be no progress among the people unless they observe the sabbath. I trust as the people become more educated they will keep the sabbath better.

“Many of my people have learned to read, to sing, to pray to God, and to speak in our religious meetings. Family prayers have been commenced in many houses, morning and evening. Two of my church members are very earnest in preaching the gospel wherever they go. Though engaged in secular work, they are not ashamed to declare themselves Christians before all men. I consider their influence greater than a paid catechist. I have one Bible-woman also who works for Christ without salary. She daily goes about with some useful tracts which she reads to heathen women.

“I have found my work in the itineracy very pleasant and profitable. The commencement of Christian work in three new villages has been one result of the itineracy. In one of these

three villages we have a nice church, and by the mercy of God, while many neighbouring houses were washed away in the flood our buildings were saved."

REV. C. WILLIAMS,
KOTTAIMEDU, PERIAKULAM.

"The Young Men's Christian Association at Periakulam will be the means I trust, in course of time of bringing many souls into the kingdom of God. Many of the members who were unable to read when they joined the association, can now read the Bible, engage in public prayer, make addresses and sing very well. Each of the members has subscribed to a copy of the 'Glad Tidings' which they are very fond of reading. The members of the Kottaimedu congregation have brought sixty cart loads of stone, and have collected thirty-five rupees to build a stone wall around their church compound.

"The church at Andipatti, which is under my charge, has raised eighteen rupees towards repairing their church building by collecting from each family three pies every week. This congregation also, has a Young Men's Christian Association which meets one evening every week.

"An influential man, mentioned in the previous report as having come out from heathenism to join our congregation, has now become a member of the church. He has made great progress in Scripture knowledge, and is earnest and faithful in preaching the gospel to his relatives and friends, whom he induces to attend our Sunday-school and learn the Scripture lessons. May God bless the preaching of the gospel."

REV. A. PITCHAIMUTTU,
KODAIKANAL, PERIAKULAM.

"I was called by this church from Battalagundu station and was ordained and installed on the 21st April, 1884. Three of the communicants are earnestly preaching the gospel to the heathen and others, and some families have made up their mind to unite with our church at the commencement of the new year. I hold prayer meetings among the Christian families and preach the gospel among heathen and others, in this and other hill-villages, besides distributing Bible portions, tracts and a large number of

leaflets. Sometimes rain and cloudy weather hinder me, and I greatly need earnest assistants in my work in the hill-villages. By the exertions of Miss Leitch and Mr. and Mrs. Noyes, a Temperance Society was formed and fifty-six signed the pledge. Most of them are true to their promise. I am praying for success in this new work, and that I may labor with more earnestness and zeal."

REV. M. EAMES,
WEST KARISAKULAM, MANDAPASALAI.

"I am thankful to state that the attendance on sabbath services during this year has been increasing. The people are growing in the desire to study the Sunday lessons, and apostle's creed and to attend daily morning and evening prayers held in the church. The women's meeting held weekly by my wife has done much good. Some women who were formerly irregular, have been influenced by anecdotes and selected portions read in the meetings.

"Among the persons admitted to the church this year on profession of their faith one case is striking. It is that of the son of a deceased catechist who was wandering in Ceylon, and leading a profligate life. When he returned from Ceylon and attended the service held in this place, he seemed to think the offers of salvation proclaimed in the gospel were not for such as he had been, but to those who have been regular and holy. So he kept himself back when candidates for communion came forward, though he was also convinced of his sinful state, and was in tears. When I told him plainly that all those who truly repent of their sins and forsake them, believing on Jesus Christ as their Saviour, might be saved, he changed his views and applied for admission into the church, and is now rendering me good help in my services. A widow who was cast off by her relatives for embracing Christianity, has given for the pastor's support more than even the rich Christians who possess landed property. She has also done much to bring her relatives to Christ."

REV. D. CHRISTIAN,
EAST KARISAKULAM, MANDAPASALAI.

"The Christians who live in the seven villages connected with

this church have been protected by the mercy of God from many troubles. They have made progress in Christian knowledge. Some of them regularly hold family prayers in their houses. A few are able to hold public meetings and others can sing well, and they come regularly to the sabbath-school and recite their lessons satisfactorily. The communicants unite in correcting the irregularities that now and then occur in the church. Some of the Christians are careful to take every opportunity to speak of Christ the Saviour to their relatives and Hindus in general, thus trying to gain souls for Christ. As the result of these and other efforts, several persons have promised to join the flock of Christ. Fifteen persons at Ramanathy are ready to unite with the church and to bring their children for baptism. The contributions of the people have not given me much satisfaction; for some are not punctual in giving, and others seem to forget it altogether. In the thirteen villages under my charge there are only three catechists. More agents are needed to instruct the children and to look after the congregations. I hope the Lord will bless the work done by weak hands."

REV. M. THOMAS,
SEVALPATTI, MANDAPASALAI.

"I thank the Lord for blessing me, my family and congregation during this year. Aside from the charge of my own church, I have the temporary charge of two others also. Once a month I visit the congregations of these three churches, which are forty-four in number.

"I have engaged in two itineracies with twelve catechists, for fifteen days proclaiming the gospel to the heathen both day and night. A small magic lantern helped very much to gather large companies of Christians, Roman Catholics and Mohammedans, thus giving me a good opportunity to preach to them. The church has met several times for the decision of many important points.

"The 'Salvation Army' of Mandapasalai, consisting of catechists and the boys of the boarding school, came to this quarter and spent fifteen days in preaching the gospel among Christians as well as heathen. Rev. J. P. Jones, Rev. J. E. Tracy and Rev. J. Colton have visited and encouraged us in our work.

"Some of the interesting events in my work are, that many

have been newly taken as adherents during the year, and a good number have been admitted in to the church on profession of faith. The Christians also show progress in the knowledge of the Bible, in piety and in charity. A catechist and his wife in one of the villages under my charge, are laboring for Christ without salary.

"The Christians have on the whole given freely in sabbath collections and in thank-offerings and the first-fruits. The wife of one catechist has collected three rupees twelve annas for a gong, by giving medicine to those suffering from sore-eyes. Several others have collected money for the same purpose in their congregations. Miss M. S. Taylor has lately sent a bell from America for this church, for which we are very thankful. The Lord has truly blessed my work. Let glory and honor be to Him alone."

REV. SAMUEL TAYLOR,

ARUPPUKOTTAI, MANDAPASALAI.

"The south branch of the Church Union organized this as a separate church on the 27th December, 1883, and ordained me over it the next day. Since then sixteen persons have been admitted to the church on profession of faith. A special meeting of the church was held in February last, in which the necessary officers of the church were appointed and arrangements for the pastor's support as well as liberal subscriptions and contributions were made.

"It was very encouraging to me that the thirty-six members of my church who accompanied me to the Jubilee meeting, were so much influenced by that meeting, that on their return they made many improvements in the church. The children of this congregation have formed an association which is called the 'Morning Star' society. It meets once in a month for prayer and for collecting money. The rice-handful collection and the pastor's support collection are taken regularly. In charity and benevolence I generally find the poor are more liberal than the rich.

"The meetings on Sundays are, the morning prayers in which the sabbath-school lesson is explained, then the morning service at about noon, after which the sabbath lesson is recited, and in the evening, prayers in the village congregations, and in the night a prayer meeting in the church.

“At Aruppukottai a person from the Muthali caste has with his family accepted Christ. Another Hindu has bought a Bible and is reading it. At Paliampatti the Christian young men have begun to learn to read in a night school.

“The missionary on one of his circuits went to Paliampatti and was much pleased to see all the men and women of the congregation present at a special meeting held very early in the morning. He advised them to hold such a meeting regularly. The congregation were pleased with the plan, and now this early morning service is held every morning in all of the congregations belonging to the church.

“There are four mission schools in this vicinity. Bible lessons are also taught in all the schools. We request the Christian brethren to pray for this church, that we may be led by the influence of the Holy Spirit.”

REV. M. DEVASAGAYAM,
POMMANPATTI, BATTALAGUNDU.

“Christianity was brought to Pommanpatti the first of any place in this immediate vicinity. I am working here with the help of a teacher and a Bible woman. The light makes its way gradually into this neighbourhood, and there are small congregations adjacent to the one in this village. The number of those who receive the Lord's Supper is fifty-seven; others have gone to distant places for work. There are ninety others under instruction. There are a few backsliders, whom we hope will see their folly and return. The members of the congregation understand very well what our religion is; they are becoming civilized; they seldom go to courts; and they live peaceably. By the help of the Lord, and the American Board, the work is going on with energy and diligence.”

ABSTRACT RETURN.

Showing the number of cases treated in the Madura and Dindigul mission dispensaries during the year 1881.

| | | | | | MADURA | DINDIGUL. |
|--|-----|-----|-----|-----|--------|-----------|
| Total of new and old cases | ... | ... | ... | ... | 21,615 | 37,986 |
| New cases | ... | ... | ... | ... | 13,646 | 7,610 |
| Old cases | ... | ... | ... | ... | 7,969 | 30,376 |
| In-patients | ... | ... | ... | ... | 360 | 286 |
| Medical | ... | ... | ... | ... | 6,319 | 3,537 |
| Surgical | ... | ... | ... | ... | 5,684 | 2,112 |
| Medical and Surgical | ... | ... | ... | ... | 1,643 | 1,771 |
| Europeans | ... | ... | ... | ... | 109 | 75 |
| Eurasians | ... | ... | ... | ... | 417 | 164 |
| Native Christians | ... | ... | ... | ... | 4,806 | 2,419 |
| Mohammedans | ... | ... | ... | ... | 2,161 | 972 |
| Hindus | ... | ... | ... | ... | 6,153 | 3,950 |
| Under 6 years of age—(males) | ... | ... | ... | ... | 1,135 | 796 |
| " " " —(females) | ... | ... | ... | ... | 714 | 717 |
| Between 6 and 21 —(males) | ... | ... | ... | ... | 3,974 | 1,302 |
| " " " —(females) | ... | ... | ... | ... | 1,139 | 1,239 |
| Over 21 —(males) | ... | ... | ... | ... | 5,346 | 1,931 |
| " " —(females) | ... | ... | ... | ... | 1,338 | 1,625 |
| Villages from which patients have come | ... | ... | ... | ... | 209 | 482 |
| Vaccination cases | ... | ... | ... | ... | ... | 190 |

TABLES.

No. I.

Statistics of Congregations.

| NAME OF STATION. | When first occupied. | NATIVE AGENCY. | | | | | Villages in which are Christians. | Congregations. | Men. | Women. | Children. | Total. | Gain, or Loss. | Births. | Deaths. | Marriages. | Average Sabbath Attendance. | Sabbath Schools. | Sabbath School Attendance. | Men able to read. | Women do. | Children do. | AMOUNT RAISED BY CONGREGATIONS. | | | TOTAL. | | | | | |
|--------------------|----------------------|----------------|-------------|-----------|--------------|--------|-----------------------------------|----------------|------|--------|-----------|--------|----------------|---------|---------|------------|-----------------------------|------------------|----------------------------|-------------------|-----------|--------------|---------------------------------|----|-----|--------|------|-----|------|----|----|
| | | Ordained. | Catechists. | Teachers. | Bible Women. | Total. | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Madura | 1834 | 2 | 13 | 36 | 10 | 61 | 18 | 14 | 172 | 219 | 357 | 748 | 13 | 19 | 12 | 527 | 13 | 475 | 131 | 139 | 160 | 1009 | 0 | 1 | 413 | 311 | 1422 | 4 | 0 | | |
| Dindigul | 1835 | 3 | 18 | 55 | 1 | 77 | 61 | 31 | 485 | 423 | 659 | 1567 | -17 | 44 | 8 | 11048 | 1 | 180 | 268 | 83 | 154 | 327 | 1 | 6 | 333 | 810 | 660 | 10 | 4 | | |
| Tirumangalam | 1838 | ... | 19 | 21 | 1 | 41 | 58 | 28 | 397 | 361 | 557 | 1315 | -16 | 50 | 35 | 17 | 860 | 2 | 178 | 238 | 66 | 154 | 612 | 14 | 0 | 80 | 0 | 692 | 14 | 0 | |
| Tirupuvanam | 1838 | 1 | 7 | 8 | 1 | 17 | 17 | 9 | 99 | 127 | 147 | 373 | -22 | 1 | 9 | 4 | 209 | 1 | 13 | 28 | 24 | 36 | 162 | 12 | 0 | 80 | 0 | 242 | 12 | 0 | |
| Pasumalai | 1845 | 2 | 2 | 13 | 1 | 17 | 3 | 3 | 122 | 32 | 49 | 203 | -31 | 5 | 4 | 2 | 160 | 2 | 150 | 118 | 18 | 18 | 205 | 11 | 10 | 36 | 9 | 5 | 242 | 5 | 3 |
| Periakulam | 1848 | 5 | 25 | 25 | 1 | 56 | 48 | 42 | 646 | 753 | 1238 | 2637 | -13 | 72 | 20 | 24 | 1697 | 25 | 590 | 268 | 80 | 222 | 767 | 9 | 3 | 230 | 12 | 0 | 998 | 5 | 3 |
| Mandapasalai | 1851 | 4 | 22 | 22 | 1 | 49 | 101 | 55 | 834 | 781 | 1026 | 2641 | 215 | 107 | 53 | 27 | 1450 | 16 | 260 | 309 | 92 | 136 | 802 | 11 | 1 | 303 | 12 | 0 | 1105 | 13 | 11 |
| Battalagundu | 1857 | 1 | 13 | 23 | 3 | 40 | 25 | 19 | 206 | 235 | 386 | 827 | -50 | 36 | 9 | 5 | 550 | 16 | 360 | 107 | 73 | 199 | 89 | 10 | 8 | 182 | 4 | 5 | 271 | 15 | 1 |
| Méhur | 1857 | ... | 5 | 17 | ... | 22 | 10 | 6 | 39 | 45 | 71 | 155 | -41 | 0 | 4 | 0 | 131 | 9 | 182 | 34 | 22 | 20 | 151 | 4 | 1 | 189 | 7 | 6 | 340 | 11 | 7 |
| Palani | 1862 | 1 | 9 | 18 | ... | 28 | 16 | 13 | 148 | 168 | 316 | 632 | 37 | 21 | 9 | 3 | 461 | 14 | 448 | 63 | 39 | 78 | 155 | 12 | 6 | 46 | 0 | 0 | 201 | 12 | 6 |
| Manamadurai | 1864 | ... | 10 | 19 | 1 | 30 | 24 | 20 | 112 | 131 | 218 | 461 | -4 | 1 | 6 | 6 | 363 | 3 | 120 | 40 | 22 | 54 | 171 | 15 | 11 | 128 | 5 | 0 | 300 | 4 | 11 |
| Total ... | ... | 19 | 143 | 257 | 19 | 438 | 381 | 240 | 3260 | 3275 | 5024 | 11,559 | 71 | 382 | 176 | 111 | 7456 | 102 | 2956 | 1604 | 658 | 1242 | 4454 | 15 | 6 | 2023 | 15 | 1 | 6479 | 12 | 10 |

No. II. Statistics of Churches.

| NAME OF STATION. | CHURCHES. | Date of Organization. | PASTORS. | Date of Ordination. | Present Membership. | Contributions. | ADDITIONS. | | | | | | | | | | LOSSES. | | | | | | | | | | Gain, or Loss. | Gain, or Loss by Stations. | Present Membership. | Children baptised this Year. | Baptised Persons in Cong. not Communicants. |
|--------------------|----------------------------|-----------------------|----------------------------------|---------------------|---------------------|----------------|----------------|-----------------|---------------|---------------------------|---|--------------------------------|--------|---------------------------------------|--------------------|------------|-----------------|----------------------|---------|--------|------|------|------|------|------|--|----------------|----------------------------|---------------------|------------------------------|---|
| | | | | | | | By Profession. | | | | By Letter from Madras Mission Churches. | Restored to Church Privileges. | Total. | Dismissed to Madras Mission Churches. | To other Missions. | Suspended. | Excommunicated. | Struck from Records. | Deaths. | Total. | | | | | | | | | | | |
| | | | | | | | From Heathen. | From Romanists. | From Heavens. | Total by Profession 1884. | | | | | | | | | | | | | | | | | | | | | |
| Madura | Madura Station | 1834 | Rev. S. Mathuram- yagam | 1868 | 78 | Rs. 265 11 6 | 10 | .. | 1 | 16 | .. | .. | 17 | 12 | 1 | 6 | 3 | 17 | 2 | 41 | -24 | 30 | 368 | 6 | 98 | | | | | | |
| Madura | Madura West | 1868 | Rev. S. Mathuram- yagam | 1868 | 126 | 502 8 11 | 10 | .. | 2 | 32 | 18 | .. | 62 | 8 | 2 | .. | .. | 12 | 3 | 25 | 37 | 37 | 7 | 95 | | | | | | | |
| Madura | Madura East | 1872 | Rev. J. Cornelius | 1872 | 164 | 633 15 7 | 8 | 2 | 4 | 20 | .. | .. | 34 | 11 | 2 | .. | .. | 4 | 17 | 17 | 17 | 17 | 9 | 134 | | | | | | | |
| Dindigul | Dindigul Station | 1835 | Rev. J. Colton | 1875 | 211 | 431 2 2 | 6 | 2 | 11 | 13 | .. | .. | 16 | .. | .. | .. | .. | 7 | 3 | 11 | 5 | 5 | 16 | 438 | | | | | | | |
| Dindigul | Dindigul | 1858 | Rev. J. Colton | 1875 | 120 | 199 8 2 | 6 | .. | .. | 6 | 5 | .. | 11 | 8 | 2 | .. | .. | 49 | 2 | 56 | 45 | 40 | 371 | 10 | | | | | | | |
| Pudukottai | Pudukottai | 1872 | " A. Clark | 1872 | 40 | 30 0 0 | 5 | .. | 1 | 1 | 1 | .. | 2 | 2 | .. | .. | .. | 1 | 1 | 5 | 15 | 17 | 3 | 140 | | | | | | | |
| Tirunagalam | Tirunagalam Station | 1838 | " A. Clark | 1872 | 165 | 420 14 0 | 5 | .. | 3 | 11 | 1 | .. | 20 | 4 | .. | .. | .. | 1 | 1 | 5 | 15 | 17 | 266 | 9 | | | | | | | |
| Tirunagalam | Mallankuram | 1855 | " A. Clark | 1872 | 101 | 272 0 0 | 2 | .. | 1 | 3 | .. | .. | 3 | .. | .. | .. | .. | 1 | 1 | 5 | 15 | 17 | 83 | 154 | | | | | | | |
| Tirunagalam | Station | 1838 | " A. Clark | 1872 | 93 | 242 12 0 | 3 | .. | 1 | 3 | .. | .. | 4 | .. | .. | .. | .. | 2 | 3 | 7 | -3 | -3 | 112 | 158 | | | | | | | |
| Tirupuvanam | Station | 1845 | Rev. A. Barnes | 1871 | 112 | 242 12 0 | 3 | .. | 3 | 9 | .. | .. | 17 | 26 | 11 | 1 | .. | 1 | 40 | -23 | -23 | 112 | 8 | 158 | | | | | | | |
| Pasumalai | Andipatti | 1859 | " S. Williams, Ag. | 1883 | 97 | 63 0 0 | .. | .. | 2 | 2 | 1 | 2 | 1 | 6 | .. | .. | .. | 1 | 1 | 6 | 6 | 6 | 4 | 94 | | | | | | | |
| Pasumalai | Bodunankur | 1859 | " S. Williams, Ag. | 1883 | 80 | 142 1 7 | .. | .. | 6 | 6 | 9 | .. | 15 | .. | .. | .. | .. | 3 | 3 | 12 | 12 | 12 | 15 | 77 | | | | | | | |
| Pasumalai | Kambam | 1856 | " S. Isaac | 1872 | 152 | 350 0 0 | 6 | .. | 7 | 13 | 2 | .. | 19 | .. | .. | .. | .. | 3 | 6 | 13 | 13 | 13 | 16 | 184 | | | | | | | |
| Pasumalai | Kombai | 1856 | " E. Seymour | 1858 | 101 | 183 6 6 | .. | .. | 3 | 3 | .. | .. | 8 | .. | .. | .. | .. | 1 | 2 | 3 | .. | .. | 5 | 121 | | | | | | | |
| Pasumalai | Kodukanal | 1857 | " A. Pitchaimuttu | 1884 | 44 | 120 13 2 | 1 | .. | .. | 7 | .. | .. | 8 | .. | .. | .. | .. | 1 | 6 | 2 | 2 | 2 | 7 | 86 | | | | | | | |
| Pasumalai | Kottamedu | 1856 | " C. Williams | 1858 | 58 | 89 0 0 | 2 | .. | .. | 2 | .. | .. | 2 | .. | .. | .. | .. | 1 | 1 | 1 | 1 | 1 | 5 | 108 | | | | | | | |
| Pasumalai | Korlapuram | 1856 | " S. Isaac, Ag. | 1858 | 66 | 50 0 0 | 1 | 5 | 4 | 16 | 4 | 8 | 11 | 23 | 2 | .. | .. | 3 | 2 | 10 | 13 | 13 | 14 | 28 | | | | | | | |
| Pasumalai | Madapasalai Station | 1831 | " S. Isaac, Ag. | 1858 | 117 | 372 0 10 | 8 | .. | 8 | 16 | 4 | 3 | 23 | 2 | .. | .. | .. | 3 | 2 | 10 | 13 | 13 | 14 | 28 | | | | | | | |
| Pasumalai | Paralechi | 1855 | " S. Isaac, Ag. | 1858 | 35 | 94 0 0 | .. | .. | 3 | 3 | 1 | .. | 1 | 5 | 2 | .. | .. | 1 | 1 | 4 | 1 | 1 | 4 | 21 | | | | | | | |
| Pasumalai | Vellururai | 1855 | " S. Isaac, Ag. | 1858 | 37 | 18 7 4 | .. | .. | 3 | 3 | 1 | .. | 1 | 5 | 2 | .. | .. | 1 | 1 | 4 | 1 | 1 | 4 | 21 | | | | | | | |
| Mandapasalai | Kariskulam East | 1855 | Rev. D. Christian | 1860 | 33 | 37 8 11 | .. | .. | 1 | 2 | .. | .. | 3 | 2 | .. | .. | .. | 3 | 5 | -2 | -2 | 2 | 28 | | | | | | | | |
| Mandapasalai | Kariskulam West | 1855 | " M. Eames. | 1870 | 87 | 123 7 6 | 2 | .. | 8 | 10 | 3 | 2 | 16 | 2 | 1 | .. | .. | 2 | 3 | 5 | 17 | 17 | 15 | 41 | | | | | | | |
| Mandapasalai | Kannampatti | 1858 | " M. Eames. | 1870 | 38 | 45 12 0 | .. | .. | 3 | 3 | 2 | .. | 16 | 2 | 1 | .. | .. | 2 | 3 | 5 | 17 | 17 | 15 | 41 | | | | | | | |
| Mandapasalai | Parsalar | 1858 | " M. Eames. | 1870 | 21 | 33 5 3 | .. | .. | 3 | 3 | 2 | .. | 16 | 2 | 1 | .. | .. | 2 | 3 | 5 | 17 | 17 | 15 | 41 | | | | | | | |
| Mandapasalai | Samipatti | 1858 | " M. Eames. | 1870 | 33 | 81 3 8 | .. | .. | 5 | 6 | 2 | .. | 9 | 1 | .. | .. | .. | 2 | 2 | 2 | 1 | 1 | 2 | 22 | | | | | | | |
| Mandapasalai | Sevalpatti | 1853 | Rev. M. Thomas | 1873 | 90 | 119 10 8 | 3 | .. | 12 | 15 | 3 | 3 | 21 | .. | .. | .. | .. | 1 | 7 | 14 | 14 | 14 | 16 | 100 | | | | | | | |
| Mandapasalai | Aruppukottai | 1853 | " Samuel Taylor | 1883 | 82 | 179 11 9 | 2 | .. | 14 | 16 | 4 | 3 | 22 | .. | .. | .. | .. | 3 | 3 | 19 | 19 | 19 | 15 | 74 | | | | | | | |
| Mandapasalai | Battalagundu Station | 1872 | " Samuel Taylor | 1883 | 116 | 228 15 11 | 8 | 6 | 20 | .. | 2 | .. | 23 | 7 | .. | .. | .. | 13 | 2 | 22 | 1 | 1 | 19 | 115 | | | | | | | |
| Mandapasalai | Ammapatti | 1872 | " Samuel Taylor | 1883 | 73 | 7 3 1 | .. | 9 | .. | 4 | .. | .. | 10 | 2 | .. | .. | .. | 1 | 1 | 9 | -2 | -2 | 317 | 38 | | | | | | | |
| Mandapasalai | Sunkkuvapatti | 1872 | " Samuel Taylor | 1883 | 55 | 9 0 8 | .. | 7 | .. | 7 | .. | .. | 7 | .. | .. | .. | .. | 4 | 6 | -2 | -2 | 317 | 38 | | | | | | | | |
| Mandapasalai | Ponnampatti | 1876 | Rev. M. Devasagayam | 1877 | 54 | 4 0 3 | .. | 7 | .. | 7 | .. | .. | 7 | .. | .. | .. | .. | 14 | 2 | 9 | -9 | -9 | 38 | 59 | | | | | | | |
| Mandapasalai | Chandierpuram | 1878 | " Samuel Taylor | 1883 | 19 | 22 11 2 | .. | 1 | .. | 4 | .. | .. | 14 | 2 | .. | .. | .. | 3 | 3 | 9 | 9 | 9 | 1 | 12 | | | | | | | |
| Mandapasalai | Station | 1857 | Rev. D. Vethamuttn | 1872 | 38 | 240 11 7 | 1 | 1 | 7 | 9 | 4 | 1 | 14 | 2 | .. | .. | .. | 2 | 7 | 7 | 7 | 7 | 38 | 65 | | | | | | | |
| Mandapasalai | Station | 1862 | Rev. D. Vethamuttn | 1872 | 114 | 203 12 6 | 6 | .. | 7 | 7 | 3 | 3 | 13 | 13 | .. | .. | .. | 3 | 3 | 10 | 10 | 10 | 114 | 97 | | | | | | | |
| Mandapasalai | Station | 1861 | " Samuel Taylor | 1883 | 58 | 300 4 11 | .. | 2 | 3 | 5 | 6 | .. | 12 | 14 | .. | .. | .. | 1 | 14 | -2 | -2 | 58 | 6 | 96 | | | | | | | |
| Total | | | | | 19608 | 4570 19 10 | 70 | 68350 | 999 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | | | | | | |

| NAME OF STATION. | ITINERACY. | | | | | | | BIBLE WOMEN. | | | | | BOOK DISTRIBUTION. | | | | | | | | | | |
|---------------------|------------------------|--------------|---------------|----------|--------------------------|------------------|---------------------|-------------------|----------|--------------|----------------------------|-------------------------|--------------------|----------|------------------------|--------------------|------------------------|-----------------------------------|---------|-------------------------|--------------------------------|--------------------|-----------|
| | Number of Itineracies. | Encampments. | Missionaries. | Helpers. | Days Labor of Missionary | Do. do. Helpers. | Days of Encampment. | Villages visited. | Hearers. | Bible Women. | Persons under Instruction. | Do. received this year. | Houses visited. | Hearers. | Bibles sold and given. | Testaments do. do. | Scripture Portions do. | Received for Bibles and Portions. | Tracts. | School and other Books. | Received for Tracts and Books. | TOTAL OF RECEIPTS. | |
| Madura | 3 | 17 | 1 | 16 | 1 | 162 | 18 | 248 | 9429 | ... | ... | ... | ... | ... | 39 | 18 | 452 | 29 | 13 | 9 | 2258 | 231 | Rs. A. P. |
| " Mrs. Capron | ... | ... | ... | ... | ... | ... | ... | ... | ... | 10 | 888 | 318 | 851 | 19,370 | 6 | 32 | 66 | 7 | 8 | 5 | 1180 | 50 | Rs. A. P. |
| Dindigul | 9 | 15 | ... | 6 | ... | 396 | 66 | 619 | 25245 | 1 | 40 | 10 | 60 | 1500 | 25 | 27 | 536 | 27 | 14 | 6 | 1501 | 121 | Rs. A. P. |
| Tirumangalam | 4 | 8 | 3 | 29 | 18 | 812 | 28 | 147 | 12768 | 1 | 7 | 7 | 45 | 219 | 42 | 35 | 211 | 27 | 2 | 1 | 1256 | 1518 | Rs. A. P. |
| Tirupuvanam | 3 | 10 | ... | 10 | ... | 160 | 16 | 150 | 6199 | 1 | 9 | 5 | 104 | 367 | 3 | 9 | 45 | 3 | 13 | 9 | 3909 | 431 | Rs. A. P. |
| Pasumalai | 1 | 4 | ... | 9 | ... | 72 | 8 | 50 | 1422 | ... | ... | ... | ... | ... | 34 | 32 | 304 | 23 | 2 | 0 | 2340 | 600 | Rs. A. P. |
| Periakulam | 10 | 43 | ... | 37 | ... | 436 | 93 | 458 | 34291 | 1 | ... | ... | ... | ... | 15 | 21 | 401 | 7 | 12 | 3 | 1158 | 90 | Rs. A. P. |
| Mandapasalai | 9 | 33 | 1 | 67 | 2 | 549 | 58 | 386 | 27837 | 1 | 34 | 57 | 540 | 4860 | 10 | 5 | 150 | 6 | 0 | 0 | 7200 | 125 | Rs. A. P. |
| Battalagundu | 8 | 9 | 1 | 70 | 2 | 41 | 41 | 161 | 8877 | 3 | 17 | 5 | 223 | 9256 | 33 | 18 | 91 | 11 | 12 | 3 | 1836 | 1136 | Rs. A. P. |
| Mélur | 2 | 3 | ... | 11 | ... | 21 | 11 | 64 | 3040 | ... | ... | ... | ... | ... | 18 | 7 | 100 | 5 | 7 | 6 | 199 | 580 | Rs. A. P. |
| Palani | 2 | 6 | ... | 13 | ... | 112 | 13 | 77 | 3000 | ... | ... | ... | ... | ... | 28 | 15 | 1659 | 4 | 14 | 9 | 2328 | 869 | Rs. A. P. |
| Mánamadura | 2 | 10 | ... | 8 | ... | 111 | 20 | 306 | 7385 | 1 | 21 | 7 | 198 | 3874 | 49 | 25 | 145 | 28 | 2 | 9 | 711 | 118 | Rs. A. P. |
| Total | 53 | 158 | 6 | 276 | 23 | 2872 | 372 | 2666 | 139,493 | 19 | 1016 | 409 | 2021 | 39,446 | 302 | 244 | 4160 | 183 | 8 | 0 | 42,766 | 12,792 | Rs. A. P. |

No. IV.
Educational Statistics.

| NAME OF STATION. | PASUMALAI SEMINARY. | | | | | BOARDING SCHOOLS. | | | | | VILLAGE AND DAY SCHOOLS. | | | | | | | | | | HINDU GIRLS SCHOOLS. | | | Fees from all Schools. | | | | | | | | | | |
|---------------------|------------------------|----------------|--------------|----------------------------|-------------------------------------|--------------------|----------|----------|-------------|--------------------------|--------------------------|--------------|----------------|--------|----------|----------|-------------|-----------------|------------------|--------|--------------------------|-----|------------|------------------------------|--------|--------------------|----------|-----------|-----------|-----------------------------|------|-------|---|---|
| | Teachers. | College Class. | High School. | Regular Theological Class. | Partial Course and Teach-ers Class. | Total of Scholars. | Schools. | Hasters. | Mistresses. | Pupils received in 1884. | Do. left in 1884. | Male Pupils. | Female Pupils. | Total. | Schools. | Masters. | Mistresses. | Christian Boys. | Christian Girls. | Total. | Romanist & Heathen Boys. | Do. | Do. Girls. | | Total. | Total of Scholars. | Schools. | Teachers. | Scholars. | Grand Total in all Schools. | Rs. | A. P. | | |
| Madura | - | - | - | - | - | ... | 1 | 2 | 3 | 25 | 22 | ... | 72 | 72 | 13 | 17 | 2 | 73 | 21 | 94 | 414 | 26 | ... | ... | 534 | 4 | 12 | ... | ... | 606 | 4296 | 6 | 9 | |
| " Mrs. Capron | - | - | - | - | - | ... | 2 | 1 | 2 | 7 | 4 | 27 | 23 | 50 | 29 | 45 | 1 | 75 | 10 | 85 | 827 | ... | ... | ... | ... | 920 | 5 | 6 | ... | 260 | 260 | 0 | 0 | 0 |
| Dindigul | - | - | - | - | - | ... | 1 | 3 | ... | 12 | 28 | 52 | ... | 52 | 16 | 14 | 2 | 49 | 24 | 73 | 157 | 6 | 163 | 236 | 1 | 1 | 2 | 35 | 323 | 410 | 3 | 10 | | |
| Tirumangalam .. | - | - | - | - | - | ... | ... | ... | ... | ... | ... | ... | ... | ... | 7 | 5 | 2 | 12 | 8 | 20 | 115 | 9 | 124 | 144 | 1 | 1 | 1 | 18 | 162 | 7 | 8 | 0 | | |
| Tirupuvanam ... | - | - | - | - | - | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 16 | ... | ... | ... | 152 | 2053 | 6 | 6 | |
| Paumalai | 12 | 15 | 11 | 7 | 136 | 136 | ... | ... | ... | ... | ... | ... | ... | ... | 34 | 19 | 6 | 109 | 28 | 137 | 406 | 22 | 428 | 565 | ... | 565 | ... | ... | 565 | 206 | 3 | 10 | | |
| Periakulam | - | - | - | - | - | ... | 2 | 2 | 2 | 10 | 6 | 25 | 13 | 38 | 12 | 19 | 1 | 50 | 20 | 70 | 123 | 22 | 145 | 215 | ... | 253 | ... | ... | 253 | 146 | 1 | 3 | | |
| Mandapásalai ... | - | - | - | - | - | ... | 2 | 4 | 3 | 45 | 34 | 60 | 48 | 108 | 14 | 11 | 4 | 35 | 16 | 51 | 229 | 8 | 237 | 288 | 1 | 1 | 1 | 10 | 406 | 617 | 0 | 0 | | |
| Battalagundu..... | - | - | - | - | - | ... | 1 | 2 | 1 | 30 | 10 | 40 | ... | 40 | 7 | 11 | 1 | 6 | 4 | 10 | 203 | ... | 203 | 313 | 1 | 2 | 2 | 37 | 290 | 388 | 14 | 6 | | |
| Métúr | - | - | - | - | - | ... | ... | ... | ... | ... | ... | ... | ... | ... | 11 | 10 | 4 | 28 | 11 | 39 | 266 | 7 | 273 | 312 | 2 | 4 | 4 | 52 | 364 | 70 | 10 | 6 | | |
| Palani | - | - | - | - | - | ... | 1 | 1 | ... | ... | 4 | ... | ... | 41 | 7 | 14 | 1 | 8 | 3 | 11 | 194 | 6 | 200 | 211 | 1 | 1 | 1 | 31 | 283 | 162 | 8 | 2 | | |
| Manánadura | - | - | - | - | - | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | | |
| Total... | 12 | 15 | 11 | 7 | 136 | 136 | 10 | 15 | 13 | 137 | 108 | 229 | 172 | 401 | 151 | 165 | 25 | 453 | 152 | 605 | 2935 | 114 | 3049 | 3654 | 12 | 28 | 518 | 4709 | 9814 | 1 | 10 | | | |

DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

MRS. W. B. CAPRON.

For Bible Women's Work.

| | Rs. | A. | P. |
|---------------------|-----|----|----|
| From a friend | 10 | 0 | 0 |

REV. J. E. CHANDLER.

For Education.

| | | | | |
|--|--------|-----|----|----|
| Miss Alice Gilman, Baltimore, Md., U.S.A. | (\$25) | 61 | 12 | 11 |
| Mrs. F. Brown Sherwood | (£5) | 59 | 13 | 0 |
| Mrs. Chas. Childs, Montreal, Canada ... | (\$25) | 57 | 8 | 0 |
| Mrs. J. A. Cleaveland, Newburyport, Mass., U.S.A. ... | (\$25) | 57 | 8 | 0 |
| "Helping Hands," Topeka, Kansas, U.S.A. | (\$20) | 50 | 0 | 11 |
| Rev. H. C. Hazen, Madura | | 50 | 0 | 0 |
| Total... | | 336 | 10 | 10 |

For the Orphanage.

| | | | |
|---|-----|----|---|
| Friendless Children's Aid Society | 375 | 12 | 2 |
|---|-----|----|---|

MISS G. A. CHANDLER.

| | | | | |
|---------------------------------------|--------|-----|----|----|
| Miss E. G. Hall ... | (\$25) | 61 | 6 | 10 |
| Bill of Exchange, for Arthur ... | (£5) | 59 | 13 | 0 |
| Miss Atwood, Salem, Mass., U.S.A. ... | (\$1) | 2 | 4 | 10 |
| Miss A. Gilman | | 1 | 13 | 8 |
| Total... | | 125 | 6 | 4 |

REV. EDWARD CHESTER, M.D.

For the Dindigul Dispensary.

| | | | |
|--|-------|---|---|
| Madura Local Funds Board | 1,368 | 0 | 0 |
| Dindigul Municipality | 455 | 0 | 0 |
| Joint grant L. F. B. and Municipality for medicine | 650 | 0 | 0 |

| | Rs. | A. | P. |
|--|-------|----|----|
| E. E. Glazier, Esq. B.C.S. | 200 | 0 | 0 |
| Hon. P. P. Hutchins, M.C.S. | 100 | 0 | 0 |
| Charles Kough, Esq. M.C.S. | 100 | 0 | 0 |
| A friend | 100 | 0 | 0 |
| George Vans Agnew, Esq. | 50 | 0 | 0 |
| Col. H. R. Mead, R.E. | 25 | 0 | 0 |
| Christian Vernacular Education Society | 50 | 0 | 0 |
| J. E. Evans, Esq. | 25 | 0 | 0 |
| Mrs. E. J. Paczensky | 50 | 0 | 0 |
| George S. Hickey, Esq. | 20 | 0 | 0 |
| M.R.Ry. Syed Mustapha Sahib | 25 | 0 | 0 |
| Madras Equitable Assurance Society | 15 | 0 | 0 |
| Donations from native friends | 11 | 0 | 0 |
| Dispensary charity box | 5 | 5 | 0 |
| Total... | 3,249 | 5 | 0 |

For the Madura Mission Dispensary.

| | | | |
|---------------------|-----|---|---|
| Madura Municipality | 300 | 0 | 0 |
|---------------------|-----|---|---|

For General Evangelistic Work.

| | | | |
|----------------------------|-----|---|---|
| E. E. Glazier, Esq. B.C.S. | 200 | 0 | 0 |
|----------------------------|-----|---|---|

For Mrs. Chester's Girls' Schools.

| | | | |
|------------------------------------|-----|---|---|
| Hon. P. P. Hutchins, M.C.S. | 100 | 0 | 0 |
| A friend | 100 | 0 | 0 |
| Mrs. Kough | 80 | 0 | 0 |
| Mrs. Glazier | 100 | 0 | 0 |
| Charles Kough, Esq. M.C.S. | 20 | 0 | 0 |
| Mrs. Col. Mead | 25 | 0 | 0 |
| Dindigul Native Benevolent Society | 70 | 0 | 0 |
| Total... | 495 | 0 | 0 |

REV. G. H. GUTTERSON.

| | | | |
|--|-----|---|---|
| Central Church, Chelsea, Mass., U.S.A. (\$10) ... | 23 | 0 | 0 |
| Friends in Andover, Mass., U.S.A., books for Circulating Library (\$40.51) ... | 93 | 8 | 0 |
| Total... | 116 | 8 | 0 |

REV. W. S. HOWLAND.

| | Rs. | A. | P. |
|---|-----|----|-----|
| Mission Circle, Westboro, Mass., U.S.A. (£12-7-5) | 166 | 4 | 8 |
| Clyde Church, Kansas City, Mo., U.S.A. (£5) | 62 | 5 | 4 |
| Rev. J. Herrick | ... | 15 | 0 0 |
| Total... | 243 | 10 | 0 |

REV. J. P. JONES.

| | | | |
|---|-----|----|----|
| Hudson S. School and Young Ladies Society (£9)... | 109 | 0 | 5 |
| Major James Hosford (£3) ... | 35 | 8 | 10 |
| Hudson Ohio, Sunday School (£2-10) ... | 30 | 3 | 7 |
| Rev. R. D. Thomas and friends (\$12.50) ... | 30 | 11 | 5 |
| One box of presents for school by Middlesex Auxiliary together with (\$6) ... | 14 | 13 | 6 |
| Total... | 220 | 5 | 9 |

REV. J. T. NOYES.

| | | | |
|---|-----|----|---|
| Sunday School, Windham, Conn., U.S.A. ... | 109 | 0 | 0 |
| Tyler Mission Circle, Newburyport, U.S.A. ... | 60 | 9 | 1 |
| Mission Circle, First Presb. Ch., Newburyport, U.S.A. | 59 | 13 | 0 |
| Miss Emma Buck, Orland, Me., U.S.A. | 23 | 13 | 0 |
| The late Rev. Henry Pope, Chaplain ... | 10 | 0 | 0 |
| Total... | 263 | 3 | 1 |

REV. H. C. HAZEN.

For Palani.

| | |
|--------------------------------------|----------|
| From friends in Ithaca, N.Y., U.S.A. | \$187.50 |
| " " " Holley, " " | \$180.20 |
| " " " Troy, " " | \$27.75 |
| " " " Brockport, " " | \$8.75 |
| or Rs. | 976 7 10 |

LIST OF DONORS

TO THE

Pasumalai Jubilee Funds.

| | Rs. | A. | P. |
|---|-----|----|----|
| H. D. Smith, Esq., Plantsville, Ct., U.S.A. (\$100) | 230 | 0 | 0 |
| Miss Staples, Wellesley, Mass., „ (\$63) | 154 | 12 | 8 |
| The Right Rev. The Lord Bishop of Madras..... | 50 | 0 | 0 |
| Sir Vere H. Levinge . | 50 | 0 | 0 |
| C. W. W. Martin, Esq., LL.D. | 50 | 0 | 0 |
| Mrs. Lewis | 50 | 0 | 0 |
| Mrs. J. M. Minor | 50 | 0 | 0 |
| Rev. & Mrs. S. W. Howland and Miss Kilner..... | 37 | 8 | 0 |
| C. Kough, Esq. | 30 | 0 | 0 |
| Rev. J. Herrick | 25 | 0 | 0 |
| M.R.Ry. J. Asirvatham, Pleader | 25 | 0 | 0 |
| Major Hodgson | 25 | 0 | 0 |
| E. Turner, Esq. | 25 | 0 | 0 |
| Lient.-Col. F. Kilgour | 25 | 0 | 0 |
| Misses M. & M. W. Leitch | 20 | 0 | 0 |
| Col. Stoddart | 20 | 0 | 0 |
| Mrs. Cross | 20 | 0 | 0 |
| Rev. T. S. Smith | 10 | 0 | 0 |
| E. Gresswell, Esq. | 10 | 0 | 0 |
| Lient.-Col. C. J. Stuart | 10 | 0 | 0 |
| W. S. Harrington, Esq. | 10 | 0 | 0 |
| Miss S. R. Howland | 5 | 0 | 0 |
| M.R.Ry. P. J. Devasagayam, Police Inspector | 5 | 0 | 0 |
| Miscellaneous | 454 | 6 | 10 |

MADURA.

| | Rs. | A. | P. |
|--------------------|-----|----|----|
| Rev. J. P. Jones | 120 | 0 | 0 |
| Miss H. S. Rendall | 100 | 0 | 0 |

Carried over ... 220 0 0 1391 11 6

| | Rs. | A. | P. | Rs. | A. | P. |
|-------------------------------|-----|----|----|------|----|----|
| Brought forward ... | 220 | 0 | 0 | 1391 | 11 | 6 |
| Rev. J. Cornelius | 44 | 0 | 0 | | | |
| Rev. H. C. Hazen | 25 | 0 | 0 | | | |
| Mr. T. Loomis | 20 | 0 | 0 | | | |
| „ T. Rowland | 14 | 0 | 0 | | | |
| „ S. Simon | 13 | 0 | 0 | | | |
| „ V. Visuvasam | 11 | 0 | 0 | | | |
| „ A. Pakiam | 11 | 0 | 0 | | | |
| „ C. Mutthian | 11 | 0 | 0 | | | |
| „ N. Chinnappan | 10 | 8 | 0 | | | |
| „ J. Rowland | 10 | 0 | 0 | | | |
| „ S. V. Perianayagam, Dresser | 10 | 0 | 0 | | | |
| „ T. Appavu, Dresser | 10 | 0 | 0 | | | |
| „ S. Gabriel | 10 | 0 | 0 | | | |
| „ J. Santhiagu | 10 | 0 | 0 | | | |
| „ Vetham Maistry | 10 | 0 | 0 | | | |
| „ V. Santhiagu | 9 | 0 | 0 | | | |
| „ R. Santhiappan | 8 | 10 | 8 | | | |
| „ V. Gnanathiraviam | 8 | 8 | 0 | | | |
| „ Visuvasam | 8 | 0 | 0 | | | |
| „ Gnanapragasam | 7 | 8 | 0 | | | |
| „ Samuel Chinnappan | 7 | 8 | 0 | | | |
| „ P. Isaac | 6 | 0 | 0 | | | |
| Y. Yesadial, School-mistress | 6 | 0 | 0 | | | |
| Rev. A. G. Rowland | 5 | 0 | 0 | | | |
| Mr. M. Peter | 5 | 0 | 0 | | | |
| „ S. Solomon | 5 | 0 | 0 | | | |
| Miscellaneous | 33 | 14 | 4 | | | |
| Total | | | | 549 | 9 | 0 |
| Mrs. W. B. Capron | 50 | 0 | 0 | | | |
| Mr. S. Gnanayutham | 10 | 0 | 0 | | | |
| M. Pakiam Bible woman | 6 | 8 | 0 | | | |
| Elizabeth „ „ | 6 | 8 | 0 | | | |
| A. Harriet „ „ | 6 | 8 | 0 | | | |
| Visuvasam „ „ | 6 | 8 | 0 | | | |
| Michal „ „ | 6 | 8 | 0 | | | |
| Mr. S. Vethakannu | 6 | 0 | 0 | | | |
| M. Sunthiri, School-mistress | 5 | 8 | 0 | | | |
| Carried over ... | 104 | 0 | 0 | 1941 | 4 | 6 |

| | Rs. | A. | P. | Rs. | A. | P. |
|---------------------------------|-------|----|----|------|----|----|
| Brought forward ... | 104 | 0 | 0 | 1941 | 4 | 6 |
| Anthoniammal | 5 | 0 | 0 | | | |
| Gnanaprakasi, Bible woman | 5 | 0 | 0 | | | |
| Other contributions from agents | 11 | 8 | 0 | | | |
| Contributions from Hindu women | 10 | 13 | 6 | | | |
| Total | — | — | — | 136 | 5 | 6 |
| DINDIGUL. | | | | | | |
| Total | | | | 774 | 8 | 0 |

TIRUMANGALAM.

| | | | | | | |
|----------------------|-----|---|---|-----|---|---|
| Mr. M. Pitchaimutthu | 8 | 0 | 0 | | | |
| „ P. David | 7 | 0 | 0 | | | |
| „ Arumainayagam | 6 | 0 | 0 | | | |
| „ A. Perumal | 5 | 0 | 0 | | | |
| Emily, Ayah | 5 | 0 | 0 | | | |
| Miscellaneous | 101 | 8 | 0 | | | |
| Total | — | — | — | 132 | 8 | 0 |

TIRUPUVANAM.

| | | | | | | |
|----------------------|----|---|---|----|---|---|
| Rev. G. Vethanayagam | 12 | 0 | 0 | | | |
| Mr. S. Rayappan | 12 | 0 | 0 | | | |
| „ A. Barnabas | 10 | 0 | 0 | | | |
| „ Abraham | 10 | 0 | 0 | | | |
| „ Pakianathan | 5 | 0 | 0 | | | |
| Miscellaneous | 11 | 0 | 0 | | | |
| Total | — | — | — | 60 | 0 | 0 |

PASUMALAI.

| | | | | | | |
|-----------------------------|-----|---|---|------|----|---|
| Rev. G. T. Washburn | 129 | 0 | 0 | | | |
| Through Rev. G. T. Washburn | 100 | 0 | 0 | | | |
| Rev. A. Barnes | 50 | 0 | 0 | | | |
| „ S. Mathuranayagam | 26 | 0 | 0 | | | |
| Pasumalai Students | 19 | 0 | 0 | | | |
| Rev. A. H. Burnell | 15 | 0 | 0 | | | |
| Mr. P. Joseph, Pleader | 15 | 0 | 0 | | | |
| „ A. Samuel | 8 | 0 | 0 | | | |
| „ N. Samiadiyan | 8 | 0 | 0 | | | |
| „ P. Joseph, Writer | 8 | 0 | 0 | | | |
| Rev. W. A. Buckingham | 5 | 0 | 0 | | | |
| Mr. A. Pakianathan | 5 | 0 | 0 | | | |
| Miscellaneous | 144 | 0 | 0 | | | |
| Total | — | — | — | 532 | 0 | 0 |
| Carried over ... | | | | 3576 | 10 | 0 |

PERIAKULAM.

| | Rs. | A. | P. | Rs. | A. | P. |
|------------------------------|-----|----|----|------|----|----|
| Brought forward ... | | | | 3576 | 10 | 0 |
| Rev. and Mrs. J. T. Noyes | 225 | 0 | 0 | | | |
| Rev. S. Isaac | 20 | 0 | 0 | | | |
| „ E. Seymour | 16 | 0 | 0 | | | |
| „ C. Williams | 16 | 0 | 0 | | | |
| „ S. Nallathambi | 12 | 0 | 0 | | | |
| Mr. G. Pakianathan Catechist | 12 | 0 | 0 | | | |
| „ Appavu | 11 | 0 | 0 | | | |
| „ Ezekiel | 11 | 0 | 0 | | | |
| „ Arulanthu | 10 | 0 | 0 | | | |
| „ M. Abraham 1st | 10 | 0 | 0 | | | |
| „ Anpullanathan | 9 | 0 | 0 | | | |
| „ Alasu | 8 | 8 | 0 | | | |
| „ M. Vetham | 8 | 8 | 0 | | | |
| „ M. Abraham 2nd | 8 | 0 | 0 | | | |
| „ Rayappan 1st | 8 | 0 | 0 | | | |
| „ S. Abraham | 8 | 0 | 0 | | | |
| „ A. Savarimutthu Teacher | 8 | 0 | 0 | | | |
| „ Michael Maistry | 8 | 0 | 0 | | | |
| „ N. Simon Catechist | 7 | 8 | 0 | | | |
| „ Chinnappan | 7 | 0 | 0 | | | |
| „ C. Samuel | 7 | 0 | 0 | | | |
| „ S. Vetham | 7 | 0 | 0 | | | |
| „ Innasimutthu | 7 | 0 | 0 | | | |
| „ R. Vetham | 7 | 0 | 0 | | | |
| „ C. Vethanayagam | 7 | 0 | 0 | | | |
| „ M. Abel | 7 | 0 | 0 | | | |
| „ S. Simon | 7 | 0 | 0 | | | |
| „ Belavandram Teacher | 7 | 0 | 0 | | | |
| „ Gabriel | 7 | 0 | 0 | | | |
| „ Rayappan 3rd | 7 | 0 | 0 | | | |
| „ E. Ponnusamy | 7 | 0 | 0 | | | |
| „ Albert Ananthaiyar | 7 | 0 | 0 | | | |
| „ J. Savarimutthu Catechist | 6 | 8 | 0 | | | |
| „ Rayappan 2nd | 6 | 0 | 0 | | | |
| „ P. Samuel | 6 | 0 | 0 | | | |
| „ Mariasusai | 6 | 0 | 0 | | | |
| „ Peter | 6 | 0 | 0 | | | |
| Carried over ... | 538 | 0 | 0 | 3576 | 10 | 0 |

| | | Rs. | A. | P. | Rs. | A. | P. |
|--------------------|---------------------|-----|----|----|------|----|----|
| | Brought forward ... | 538 | 0 | 0 | 3576 | 10 | 0 |
| Mr. Nimrod | Teacher | 6 | 0 | 0 | | | |
| „ David | „ | 6 | 0 | 0 | | | |
| „ Daniel | „ | 6 | 0 | 0 | | | |
| „ Marsdon | „ | 6 | 0 | 0 | | | |
| „ Gnanamutthu 2nd, | „ | 6 | 0 | 0 | | | |
| „ J. D. Sylvester | „ | 6 | 0 | 0 | | | |
| „ Y. Manuel | „ | 6 | 0 | 0 | | | |
| „ Y. Lazarus | „ | 6 | 0 | 0 | | | |
| „ Gnanamutthu | Catechist | 5 | 8 | 0 | | | |
| „ M. Savarimutthu | „ | 5 | 0 | 0 | | | |
| „ Santhiagu, | gardener | 5 | 0 | 0 | | | |
| P. Annammal, | School-mistress | 5 | 0 | 0 | | | |
| Miscellaneous | | 38 | 8 | 0 | | | |
| | Total | | | | 645 | 0 | 0 |

MANDAPASALAI.

| | | | | | | | |
|----------------------|-----------------|-----|----|---|------|----|---|
| Rev. M. Eames | | 21 | 8 | 0 | | | |
| „ Samuel Taylor | | 18 | 0 | 0 | | | |
| „ M. Thomas | | 17 | 0 | 0 | | | |
| „ D. Christian | | 12 | 0 | 0 | | | |
| Mr. Y. Joseph | | 17 | 0 | 0 | | | |
| „ V. Solomon | Catechist | 11 | 0 | 0 | | | |
| „ D. Samuel | Teacher | 11 | 0 | 0 | | | |
| „ J. Solomon | Catechist | 9 | 0 | 0 | | | |
| „ A. David | „ | 9 | 0 | 0 | | | |
| „ Y. Yesadian | „ | 9 | 0 | 0 | | | |
| „ Vethanayagam | „ | 8 | 12 | 0 | | | |
| „ M. Yesadian | „ | 8 | 8 | 0 | | | |
| „ S. Yesadian | „ | 8 | 8 | 0 | | | |
| „ Nallathambi | „ | 8 | 8 | 0 | | | |
| „ Visuvasam | „ | 8 | 4 | 0 | | | |
| „ Jacob | „ | 8 | 4 | 0 | | | |
| „ Timothy Yesuthasan | „ | 8 | 0 | 0 | | | |
| „ Arulanantham | „ | 8 | 0 | 0 | | | |
| „ Vethamutthu | „ | 8 | 0 | 0 | | | |
| „ Gnanakannu | „ | 8 | 0 | 0 | | | |
| „ T. Isaac | „ | 7 | 8 | 0 | | | |
| „ O. Isaac | „ | 7 | 8 | 0 | | | |
| | Carried over... | 232 | 4 | 0 | 4221 | 10 | 0 |

| | | Rs. | A. | P. | Rs. | A. | P. |
|---------------------|-----------|-----|----|----|------|----|----|
| Brought forward ... | | 232 | 4 | 0 | 4221 | 10 | 0 |
| Mr. Cornelius | Catechist | 7 | 8 | 0 | | | |
| „ V. Pakianathan | „ | 7 | 8 | 0 | | | |
| „ Simon | „ | 7 | 0 | 0 | | | |
| „ Gnanathiraviam | „ | 6 | 8 | 0 | | | |
| „ P. Samuel | „ | 6 | 8 | 0 | | | |
| „ Santhiagu | „ | 6 | 8 | 0 | | | |
| „ G. Manuel | Teacher | 6 | 0 | 0 | | | |
| „ T. Devanesam | „ | 6 | 0 | 0 | | | |
| „ Gnanakannu | „ | 5 | 0 | 0 | | | |
| „ M. Nathaniel | „ | 5 | 0 | 0 | | | |
| Martha Paul | „ | 5 | 0 | 0 | | | |
| Total | | | | | 300 | 12 | 0 |

BATTALAGUNDU.

| | | | | | | | |
|-------------------------------------|----|----|----|-----|----|---|--|
| Rev. J. S. Chandler | 47 | 10 | 0 | | | | |
| Collected by Mr. Anthonimutthu | 41 | 11 | 6 | | | | |
| Helpers for eight months | 33 | 7 | 0 | | | | |
| Rev. J. E. Chaudler | 30 | 0 | 0 | | | | |
| Miss G. Chandler | 25 | 0 | 0 | | | | |
| Collections from school girls | 23 | 14 | 2 | | | | |
| Mr. Masillamany | 11 | 0 | 0 | | | | |
| Pommanpatti and Kalladipatti | 10 | 1 | 10 | | | | |
| By cash through Mr. J. Savarimutthu | 9 | 3 | 8 | | | | |
| Mr. Anthony | 9 | 1 | 0 | | | | |
| Silukkuvarpatti Congregation | 7 | 2 | 0 | | | | |
| Chandlerpuram | 7 | 0 | 0 | | | | |
| Mr. J. Savarimutthu | 6 | 0 | 0 | | | | |
| Mr. Anthonimutthu | 5 | 0 | 0 | | | | |
| Miscellaneous | 10 | 12 | 0 | | | | |
| Total | | | | 276 | 15 | 2 | |

MELUR.

| | | | | | | | |
|-----------------------|-----------|-----|---|---|------|---|---|
| Mr. P. Gnanaratthinam | Catechist | 16 | 8 | 0 | | | |
| „ Y. Abraham | „ | 10 | 0 | 0 | | | |
| „ J. S. David | Teacher | 5 | 0 | 0 | | | |
| Miscellaneous | | 122 | 8 | 0 | | | |
| Total | | | | | 154 | 0 | 0 |
| Carried over ... | | | | | 4953 | 5 | 2 |

PALANI.

| | Rs. | A. | P. | Rs. | A. | P. |
|------------------------------|-------|----|----|------|----|----|
| Brought forward ... | | | | 4953 | 5 | 2 |
| By cash from Helpers | 61 | 4 | 0 | | | |
| Miss G. Chandler | 25 | 0 | 0 | | | |
| Rev. and Mrs. J. E. Chandler | 20 | 0 | 0 | | | |
| Sale of a cow | 15 | 0 | 0 | | | |
| Congregations | 12 | 0 | 0 | | | |
| Mr. Samiadian | 10 | 0 | 0 | | | |
| Miscellaneous | 5 | 12 | 0 | | | |
| Total | <hr/> | | | 149 | 0 | 0 |

MANAMADURA.

| | | | | | | |
|-------------------------------|-------|----|---|------|---|---|
| Rev. and Mrs. A. H. Burnell | 79 | 12 | 0 | | | |
| Mr. D. Gnanathikam, Catechist | 13 | 0 | 0 | | | |
| „ M. Perianayagam, „ | 12 | 0 | 0 | | | |
| „ V. G. Samuel, „ | 12 | 0 | 0 | | | |
| „ R. Gnanathikam, „ | 11 | 0 | 0 | | | |
| „ R. Yesuthasan, Teacher | 8 | 8 | 0 | | | |
| „ M. Rayappan, Catechist | 8 | 0 | 0 | | | |
| „ S. Mutthusamy, Teacher | 8 | 0 | 0 | | | |
| „ J. P. Lazarus, Catechist | 8 | 0 | 0 | | | |
| „ V. Visuvasam, Teacher | 8 | 0 | 0 | | | |
| „ S. Thomas, Catechist | 7 | 8 | 0 | | | |
| „ V. Mutthu, Teacher | 7 | 8 | 0 | | | |
| „ S. Pakiam, Catechist | 7 | 0 | 0 | | | |
| Miscellaneous | 14 | 0 | 0 | | | |
| Total | <hr/> | | | 204 | 4 | 0 |
| Grand total | | | | 5306 | 9 | 2 |

ELIZABETH A. NOYES SCHOLARSHIP.

Joseph C. Noyes, Esq., U.S.A. \$300 = Rs. 690 0 0

Missions of the American Board.

| | American Laborers. | Pastors. | Communi- cants. | Pupils in Schools. |
|---|-----------------------|----------|--------------------|-----------------------|
| 1813, Marattha ... | 23 | 15 | 1,458 | 2,021 |
| 1816, Ceylon ... | 14 | 10 | 1,130 | 9,506 |
| 1819, Western Turkey | 65 | 15 | 1,966 | 5,145 |
| 1834, Madura ... | 28 | 18 | 28,17 | 4,981 |
| 1835, Zulu ... | 26 | 3 | 729 | 2,319 |
| 1836, Eastern Turkey . | 38 | 26 | 2,217 | 4,888 |
| 1847, Central Turkey . | 25 | 15 | 3,184 | 3,171 |
| „ Foochow ... | 16 | 2 | 255 | 210 |
| 1852, Micronesia ... | 16 | 12 | 3,870 | 1,958 |
| 1854, North China ... | 41 | ... | 784 | 199 |
| 1858, European Turkey | 29 | 4 | 347 | 548 |
| 1869, Japan ... | 41 | 17 | 1,791 | 644 |
| 1872, Western Mexico | 7 | ... | 33 | 35 |
| „ Northern Mexico | 3 | ... | 8 | ... |
| „ Spain ... | 3 | 5 | 390 | 569 |
| „ Austria ... | 2 | ... | 110 | 70 |
| 1880, W. Central Africa | 8 | ... | ... | ... |
| 1882, Shanse (China)... | 13 | ... | ... | ... |
| 1883, HongKong ... | 2 | ... | 9 | 260 |
| „ E. Central Africa | 6 | ... | ... | ... |
| „ North Japan ... | 5 | ... | 86 | ... |
| Total Missions ... | ... | ... | 21 | |
| „ American Laborers (including Ladies)... | | | 412 | |
| „ Pastors ... | ... | ... | 142 | |
| „ Communicants ... | ... | ... | 21,184 | |
| „ Pupils in all Schools and Colleges | | | 36,522 | |
| Income of American Board for 1883—1884... | | | ... | \$552,376 |



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